

# THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Ecclesiastical Affairs.

## DR. RIGG IN THE INTERNATIONAL REVIEW.

THE Rev. Dr. Rigg has achieved for himself a reputation which entitles him to be heard with respect on all matters of which he has made a special study. But even on these subjects precise accuracy is not one of his distinguishing characteristics; and the Americans, whom he has undertaken to instruct through the pages of the *International Review* on the question of Disestablishment in England, would do well to remember certain mistakes of his in regard to their common schools, which need not, indeed, detract from the educational value of his criticisms, but which show that in regard to the financial and social aspects of national institutions, he is liable to hasty and inexact conclusions. It is true that he has far more opportunity for obtaining information about the English Establishment than about American schools. But the subject is far vaster and more complex; it is one in dealing with which the broad brush of the rough-and-ready literary artist is sure to blur and obscure distinctions which are essential to a right understanding.

Dr. Rigg is perfectly right in telling the Americans that the Established Church of England differs very widely in constitutional and social position from anything of which they have ever had experience, and also from the Established Churches of the Continent. But he is not happy in his illustrations of this difference. He is very anxious to impress upon his readers that the Church "does not derive a farthing of revenue from public taxation"; and if "public taxation" is confined to the Budget annually voted by Parliament, he is no doubt right. But is this quite fair? If Parliament were to pass an Act ordering that every acre of private landed property in the country should pay a penny annually for the support of certain great libraries and museums, would this impost cease to be a tax after a hundred or five hundred years? Surely not. But this is what is demonstrably proved to have been the real origin of the overwhelmingly greater part of the tithe-charge. Dr. Rigg says this charge consists of "voluntary dues rendered with one consent of zeal and principle, first by the community and then by the lords of the land, until, by immemorial usage, by undisturbed appropriation, and by universal

recognition as an inalienable property right, they had become, by common law, the sacred inheritance of the Church." Let us examine this assertion. Everyone knows that the enclosure and cultivation of land in this country was a process extending over centuries. The number of acres that pay tithe now in England and Wales is about twenty-eight millions. But in the time of Egbert it cannot have exceeded three millions of acres, and was probably much less. What Dr. Rigg asserts, or at least implies, is, that at that early date, nay, earlier, the custom of paying tithe to the Church had become so firmly established, that, without any enactment on the part of the State, this custom was applied to all new lands enclosed. Such is not, however, the testimony of history. So little uniform was the custom that Ethelwulf, in 855, for the good of his soul and with the solemn consent of his rudimentary Parliament, granted a tenth part of his kingdom to the Church; a charter obscure indeed in its terms, but most naturally interpreted to mean the authoritative enactment of tithes. It is needless to recite the numerous laws that followed. Surely it cannot be contended that in those unsettled days, and within the brief period that had elapsed since the conversion of the English, the custom of tithes had been established by "immemorial usage." That it was not so by "undisturbed appropriation" is perfectly clear from the quarrels that arose about it. "Universal recognition" was undoubtedly what the clergy desired. But they did not get it; and when the King wanted to do them a favour he found that the most acceptable boon would be the enforcement of tithes by Act of Parliament. At all events, the notion of "voluntary dues" is absurdly inapplicable to about eight-ninths of the tithe-paying land in the country. It has all been enclosed and cultivated since the time when all choice in the matter was removed by law.

The common-sense view of the matter is that a voluntary offering, founded on Scriptural precedent, was, long before the date of English Christianity, first enforced by the clergy as an imperative religious duty, and then compelled by civil laws which they mainly contributed to frame. Very early in the history of our country the national authority was induced by clerical influence to reserve one-tenth of the then available national resources for Church purposes; and this reservation was enforced or modified by successive enactments at various later dates. The payment is therefore clearly of the nature of a tax or impost. But Dr. Rigg need not suppose, as he appears to do, that any one would dream of abolishing tithes. They are a most excellent institution, if properly applied. We are only of opinion that the nation could easily find purposes on which the money might be more wisely and justly bestowed.

We have dwelt at some length on Dr. Rigg's fallacious views of Church property, because it is a fair specimen of the plausible inaccuracies generally characteristic of his article. He assumes, for instance, that disendowment in England must necessarily follow the lines of disendowment in Ireland. He thinks that "the Church would unquestionably carry off as a part of her spoils the cathedrals and the parish churches." He imagines that previous to disestablishment a church body must necessarily be created by Act of Parliament. He

reckons all the revival of voluntary zeal in the Church to the credit of the Establishment, although notoriously it is the incongruity existing between a legal establishment and the growth of free Christian life within it, which, more than any other sign of the times, presages dissolution.

But Dr. Rigg does not deny the necessity of Church reform; he only wishes to assure his American readers that he and his Conservative friends have better ideas on that subject than any of the Radicals with whom Americans are most prone to fraternise. "If all that is demanded in the way of effective and equitable reform and reconstruction were to be accomplished by successive measures of Parliamentary legislation, the reformed Church might wake up some day to find itself disestablished, and be much the better for it." The idea is that parochial boards, provincial synods, and a national Convocation, might gradually introduce self-government into the Episcopal denomination. Then Parliament might pass an Act abdicating all Parliamentary control over the Church. This is a very pleasant picture for the Ritualists, no doubt. But even the imperfectly-educated American children, whose lot Dr. Rigg in another work bewails, will scarcely imagine that this is our way of doing business in England. Dr. Rigg apparently imagines that the influence of the clergy is overwhelming enough to divert the whole stream of constitutional development. This is often the impression made on Nonconformists whose exceptionally Conservative opinions secure for them the bewitching smiles of clerical circles. But that influence is not growing; it is waning. The story of school boards, notwithstanding all the hindrances they have experienced at clerical hands, is a sufficient proof of this. And we trust Dr. Rigg will live to see that he has as grossly exaggerated the power of the parsons, as he has certainly over-estimated the proportion of the Episcopal denomination to the people at large.

## IRISH UNIVERSITY EDUCATION.

ON Thursday the House of Commons spent a whole evening, and a quiet one, in gravely discussing an anachronism. On this occasion Messrs. Biggar and Parnell, if not absent recruiting themselves for more efforts in the way of obstructing public business, were at least silent, and the assembly gave a patient hearing to Mr. Butt and his supporters in their advocacy of a scheme, the principle of which was killed when the Roman Catholics refused Mr. Gladstone's Irish University Bill, and which will probably never be carried into effect with the assent of the people of this country. There has for some years been a Roman Catholic "University" in Ireland, under the direct management and control of the hierarchy that takes its orders implicitly from the Vatican. This institution having no endowments, and being debarred the right of granting degrees, and having very scanty attractions as a seat of learning, does not prosper, and the combined influence of a cardinal, bishops, and an army of priests, have failed to induce the Catholic laity to have recourse to it. Mr. Butt and his clients, the heads of the Romish Church, propose to remedy this state of things by creating a new college in connection with Dublin University, which is to



become a twin sister of Trinity College, and to be endowed with some 440,000*l.* out of the Irish Church surplus. It is superfluous to refer to the details of the bill. Mr. Butt tried to make the measure look as Liberal as possible, but The O'Donoghue correctly described it as a proposal "that the State should endow a University under the control and supervision of the Roman Catholic Church." After patiently listening to the arguments on both sides, the House of Commons refused to take so retrogressive step, and rejected the bill by the decisive majority of 200 to 55.

The pleas put forward in its favour were of a kind which cannot be effectively answered by those who hold with Lords Carnarvon and Salisbury, that it is desirable that the English Universities should continue to be affiliated to the Church of England, and deny that they are secular seats of learning. If there are sectarian Universities in England, why should they not exist in Ireland? But in point of fact, Oxford and Cambridge are being emancipated from ecclesiastical control, and a great stride has already been taken in that direction. As Sir M. Hicks-Beach said in his very uncompromising speech, "Parliament was asked in 1869, on the ground of religious equality, to disestablish and disendow the Church of Ireland, and in 1877 on a similar ground to endow a denominational college out of the surplus of the Church of Ireland for the benefit of Roman Catholics." We are to reverse our settled policy, and on what ground? It is said that the Roman Catholics are in a large majority in Ireland; which is true. But when it comes to those classes who can really avail themselves of University education, there is an actual preponderance of Protestants; and these Protestants are perfectly content with the present system, now that Trinity College has been thrown open, and that the Colleges of Belfast, Cork, and Galway are available for all Irishmen, without distinction of creed. But if these institutions are not so much frequented as they might be by Roman Catholics, it is owing to the fact already stated, and to the persistent opposition to the so-called "Godless colleges" on the part of the Romish hierarchy. Nevertheless, the Secretary for Ireland showed that the number of students in all faculties in the Universities in Ireland were more in proportion to the population of Ireland than the students in the English Universities were to the population of England. The proposal then to reverse the policy settled by Parliament, and to begin "levelling up" after the work of "levelling down" has been completed; to turn Trinity into a sectarian college for the sake of planting a Roman Catholic college by its side; cannot be called an Irish national policy at all, but is a transparent device for using the resources arising from a disendowed Church to bolster up the influence of a rival Church.

It is satisfactory to find that the Government show no hesitation on this subject. They held out no hopes to Mr. Butt. We cannot, indeed, vindicate the consistency of statesmen who support in England what they repudiate in Ireland, though there is, no doubt, a considerable difference between defending a long-continued State Church, and creating a new one under an educational guise. We observe that Sir M. Hicks-Beach promises a measure next year for promoting intermediate education in Ireland. The announcement is to be viewed with some apprehension. How is the Irish Secretary to meet the religious difficulty in any scheme he may propound? If he suggests mixed or secular schools, will he conciliate the Romish hierarchy, or will he guarantee the new seminaries against the sapping and mining influences of the priests? Nothing could be more equitable than the original plan for the promotion of national primary education in Ireland. What has it now become, owing to the never-ceasing aggression of the Romish bishops, and the compromising spirit of successive British Governments? Let the O'Donoghue answer:—"In every essential particular the primary schools were Catholic.

Vast numbers of the patrons of these schools were priests. The schoolmasters and schoolmistresses were all Catholics who frequented the sacraments, who said the rosary, and who gave religious instruction to the children in the most admirable manner. For the purposes of intermediate education there were the diocesan seminaries and the Catholic colleges throughout the United Kingdom. All these institutions were under ecclesiastical management"—and, he might have added, are mainly supported by national funds. If the public money is to be expended in the creation of a new class of schools in Ireland, it is to be hoped that they will be surrounded with such stringent safeguards as will prevent them falling into the hands of the Romish hierarchy, as to a great extent the national schools have done.

To return to the subject specially discussed on Thursday. It is an undoubted fact, though easily explained, that the national funds devoted to education in Ireland are almost monopolised by the well-to-do Protestant population. To remedy this, Mr. Lowe proposed what appears to be a sagacious and equitable scheme. He would not have a new University for teaching, but a new board to examine and reward successful students with scholarships, fellowships, and degrees:—

If (Mr. Lowe added) that were done with sufficient liberality, and those prizes were open to all Irishmen, without distinction of creed or position, we should have done, not all that could be wished, but something valuable towards stimulating education in Ireland without any interference of the Government, and without raising any of those burning questions of religion and of race with which it is impossible to deal; while the wants and wishes of mankind themselves would, in the way indicated, call into existence a sort of voluntary Universities to give the education which people required.

The suggestion seems to us a happy one. But we fear it would be as obnoxious to the prelates of the Roman Catholic Church as the present system. They want, not religious equality in the matter, but an educational apparatus over which their control would be absolute. But by such a solution of the problem as Mr. Lowe suggests they would at all events be deprived of any reasonable grievance, and perhaps by means of these educational facilities an Catholic laity would in due course be emancipated from ecclesiastical bondage, and be able to assert their independence of an organisation which pursues its sectarian aims at the expense of the common citizenship of the population.

#### WHAT THE CHURCH OF ENGLAND TEACHES.

In the *Pall Mall Gazette* there appeared a few days ago a letter signed "Securus Judicat," who says he at one time thought of studying for the ministry of the Church, but that he abandoned it, not being able to recognise the claim of the bishops to confer "the inward and spiritual grace." That claim is repudiated by the Roman Catholic Church and the Eastern Church, and even a majority within the pale of the Church deny the validity of her orders. The Church of England is, says the writer, an unsatisfactory compromise:—

Articles and Prayer-book contradict one another; the Book of Homilies and the canons only assist in making the confusion worse confounded. The spirit of compromise is everywhere apparent. The originators of the English Protestant Church blew hot and cold with the same breath, and prided themselves on adopting a *via media*. How either Evangelicals or Ritualists can conscientiously remain together in the same Establishment is marvellous. Each party lives in hope of expelling the other. See how these Christians love one another! But, sir, before abusing the Ritualist clergyman—the "Priest in Absolution," with whom I have no more sympathy than you yourself—would it not be better to demand from the National Church of England (and by this expression I mean those who are paid by the State to represent officially the Establishment, that is the archbishops and bishops) an authoritative declaration of what she *does* teach and what she *does not*; what she *does* mean by certain rubrics and what she *does not*; and finally to amend the Prayer-book in such a way as, by plain speaking and by avoiding all ambiguity, to silence contention, and to "give peace" not only "in our time," but for ever?

"Securus Judicat" proceeds to ask the bishops a few questions:—

1. What power does the Church of England claim to confer when in her "Form and Manner of Ordering of Priests" she says: "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained"? Can any human being imagine a commission couched in a more solemn form or in plainer words than these?

2. What does the Church of England mean when she instructs the minister to address the congregation thus: "And because it's requisite, that no man should come

to the Holy Communion, but with a full trust in God's mercy and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution"?

3. What does the Church of England mean when she gives this direction in the Visitation of the Sick?—"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him (if he humbly and heartily desire it) after this sort:—Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences. And by His authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost." And this awfully clear form of words is not, as it is observed, a necessary preparation for communion which has an office to itself entitled "The Communion of the Sick." Also, it is to be remarked that no penance is mentioned. The rite consists simply of confession and absolution. The Ritualist supplements these with a penance, for which, however, there is no kind of warrant in the Prayer-book on which he professes to take his stand. If these have to be explained away, then why not remove them entirely from the Prayer-book? Remove also the term "priest" wherever it occurs; remove also all mention of "days of fasting and abstinence," and of saints' days. Take the word "oblations" out of the Communion Service.

The writer proceeds to suggest a number of alterations in the rubric in an anti-sacerdotal sense, and that the clergy should bind themselves at their ordination to observe them.

Another correspondent of the same paper, "Y. C. E."—

Whether the clergy of the Church of England really do, or do not, possess the power of absolving from sins is not now the question in debate; but that question is whether there is anything in the formularies of the Church on which they can reasonably found even a pretension to such possession. Now, who can say that, when appealing to the words I have quoted, and insisting that they shall be interpreted grammatically and in no non-natural sense, the justification of the sacerdotalist for his present pretension is not ample and complete?

The Archbishop of Canterbury has charged the Ritualists in no measured terms with being engaged, in this matter of confession, in a huge conspiracy against the doctrines and teaching of the Church of England. I can only say that, when in their ordination sermons bishops and examining chaplains set before themselves the impossible task of proving that these words do not really mean what they say—i.e. place on them a non-natural construction—these dignitaries appear to the ordinary lay mind to be engaged in a huge conspiracy not only against common-sense, but what is much worse, against the still small voice of their own consciences. As the revisers, in the preface to the Prayer-book, repudiate all claim to finality in their work of making "alterations and additions to the Liturgy," it may reasonably be asked whether that "exigency of times" has not arisen, which they evidently contemplated as likely to arise, when a revision of the Ordinal as regards this supposed power of the keys is imperatively called for, if the Church is any longer to maintain its present legal status. But have the Primate and his like-minded brethren the courage of their opinions?

#### THE CONFESSIONAL QUESTION.

A meeting of the members of the Holborn branch of the English Church Union was held on Thursday night, in St. Alban's schoolroom, the Rev. A. H. Mackonochie presiding. About 250 persons were present, chiefly ladies. The chairman alluded at some length to the book entitled "The Priest in Absolution." He sketched the history of the Society of the Holy Cross, which he warmly denounced, and declared that it was not a body from which an immoral or indecent book was likely to proceed. (Applause.) He complained that many passages which had been quoted from it had been misconstrued by omissions and separations from the context. The first resolution, commending the society for declining to repudiate the book, was proposed by Colonel Childers, who said he did not think this was a time for them to be despondent, for they had arrived at a point on which they were impregnable. Referring to the recent meeting at Exeter Hall, he said it made one quite indignant to think that persons who knew nothing about what they were speaking should dare to question the purity of those who taught and practised confession. Mr. J. A. Heaton, in seconding the resolution, argued that the first remedy was to take from the bishops the privilege of sitting in the House of Lords, because that would teach them they were not first of all peers, and then ministers of God, but that their political power as ministers of God came from their being such, and their proper exercise of it. It would remove from them the great temptation to throw themselves into the life of those around them, and thus become political representatives of the Established Church of England in the House of Lords. The resolution having been carried unanimously, Mr. Walter Phillimore, D.C.L., who also urged that the right of the prelates to sit in the House of Lords should in the interests of the Church, be abolished, moved:—

That the Holborn branch of the English Church Union expresses its extreme disappointment that the bishop, in spite of the appeal made to them in the year 1873 with regard to confession, should have allowed the subject to have been brought before the House of Lords without previous consultation with their clergy.

Mr. H. C. Richards seconded the motion, which was agreed to without dissent. The meeting ter-



minated quietly with a vote of thanks to the rev. chairman.

In a letter to the *Daily Express* Dr. Pusey says, relative to the excitement as to "The Priest in Absolution"—

I am not surprised at the present storm, and think that the book, on occasion of which it has been raised (whatever ignorance and misrepresentations there may be about it), was a great mistake. The author's friends who sympathised with him (however we all valued his unwearied and self-denying labours) regretted its being printed. Give people time, and they will recover from the panic, and will see that they have been guilty of great injustice to a large body of (to say no more) well-educated English clergymen, and to the wives and daughters of our English homes, in thinking that any clergy of ours would ask anything, or English wives and daughters listen to what it would be unfit for father or husband to hear. We have but to wait till the storm has blown over, and then those of the wiser sort will be ashamed that they ever took part in it. Meantime all this tumult will (as it always does) but bring the subject more home to people's consciences. Conscience, as it was the foundation of all this revival of confession, so it will continue it on. Let people declare how they will, the heart which feels itself heavily laden will long to hear what the Church has ever taught to be our Redeemer's absolving voice.

At a meeting of Middlesex magistrates held on Thursday, under the presidency of Lord Salisbury, there was a long discussion respecting a report of the visiting justices of the House of Detention at Clerkenwell, recommending that the Rev. J. W. Horsley, the chaplain of the prison, should be called upon to retire from the Society of the Holy Cross, of which he is a member, or to resign his appointment. Mr. Horsley had, it appeared from a correspondence which was read, declined to accede to either of these demands. A motion in accordance with the report having been moved by Mr. Sharpe, with the addition that if Mr. Horsley still refused to accept either alternative he should receive three months' notice of dismissal, Sir Alfred Slade moved the postponement of the discussion until a future meeting. The Marquis of Salisbury said that pressure of duties had prevented him from studying the matter. He knew nothing about the Society of the Holy Cross, and not much about the discussion in Convocation; but his sympathies were with those members of the court who were anxious that the consideration of the question should be deferred to a future day. There had been no notice given of the motion; and all that had at present been established against the chaplain was that he belonged to a society which had some connection with a book, which, so far as he remembered, was printed by some member of the society. It appeared to him to be rather unfair that a man should be dismissed from a position of trust merely because some member of a society to which he belonged had done something of which they disapproved. On a division only seven magistrates voted for the amendment of Sir A. Slade and thirty-six for the original motion of Mr. Sharpe.

Lord Ebury, in a letter to the *Times*, says that the conspiracy to destroy the principles of the Reformation, on which the Church of England is (or supposed to be) founded, is no new thing. Ten or twelve years ago he himself brought the matter before the House of Peers, and as for the bishops, with few exceptions, they have encouraged the anti-Reformation spirit, till no wonder it has attained the proportions it has now assumed, and, unless they now adopt a totally opposite course, which appears to him very unlikely, it will cause a state of things fraught with the utmost danger, if not with utter destruction, to the "glorious institution" in the conduct of which they have so unfortunately failed.

It would almost seem as if they were unaware of what was going on among their own clergy; for otherwise how would it have been possible for the right rev. prelate who presides over the diocese of Chichester to recommend to the Lord Chancellor a member of the confraternity of the Holy Cross for the important living of Lewes? The right rev. prelate, however, seems to have suspected there was something not altogether canny about his nominee, inasmuch as, if I read the report of what occurred in Parliament aright, he seems to have thought it necessary to give him a caution. Only think of giving a caution to a member of that confraternity! All this is very discouraging to those who love the Church and desire to preserve her, but it is still more so to find the only method by which we can escape destruction denounced by our Primate, to whom, in truth, we owe so much for, however late, yet so boldly and honestly describing the state of things into which we have been brought. He recently used the weight of the great authority derived both from his position and high personal character to disparage, if not to stigmatise, the Irish Church for doing—what? Why, revising the Prayer-book, and for doing that which, had it been done either at the Hampton Court Conference in 1663, or at the Savoy Conference in 1662, or later on, at the Revolution, on all which occasions it was desired, would have made the crisis in which we now find ourselves, and the confusion in which we are now involved, absolutely impossible.

#### DANGER AHEAD.

(From the *Bristol Mercury*.)

It may be hoped that the excitement which has arisen on the discovery of "The Priest in Absolution" will open the eyes of the public to dangers arising from sacerdotal ambition to which it has hitherto been only too indifferent. The consciences of English adults are in too healthy a condition to suffer any deadly injury from the insidious narcotics which the semi-Romanists are seeking to administer; but it is strangely forgotten that hundreds and thousands of the rising generation, at the most

impressionable period of life, have been thrown by the unwisdom of Parliament into the uncontrolled hands of parochial clergymen, to be taught whatever religious dogmas those clergymen think fit to inculcate. Knowing, as we now do, that over two thousand "priests" have declared their irrevocable attachment to the principles of extreme Ritualism, and that some hundreds are actually members of the Society of the Holy Cross, by which the abominable "manual" was adopted and circulated, is it not high time to consider whether the tremendous powers for evil which these men are able to exercise in their parish schools should be any longer confided to them? The question would doubtless be promptly answered if the public were fully acquainted with the abuses that unquestionably exist. In spite of the repeated discussions in the House of Commons, there is a very general impression that religious teaching in Church schools is confined to the Church catechism, with the addition, perhaps, of the Apostles' Creed and the Ten Commandments. If that were the case, no one could reasonably complain. The system of separate denominational teaching may be bad; but, the system granted, no one could object to that mode of working it. But, in point of fact, it is now quite certain that that is not the mode in which it is worked. Definite information on the subject has recently been coming in from various quarters, and the public cannot too soon understand that a widespread conspiracy is on foot for the demoralisation and mental slavery of the young. As Church schools derive some 700,000*l.* a-year, or more than a third of their whole income, from the national Exchequer, every taxpayer who has to contribute to the support of these schools ought to feel interested in knowing what he is paying for, and what dogmatic teaching in sacerdotal hands really is and means.

The Archbishop of Canterbury recently afforded the public some important and definite information on the subject. In his speech in Convocation on the question of auricular confession, his grace produced the first number of a work entitled "Books for the Young," edited by a "Committee of the Clergy," of which many thousand copies have been issued, and which, indeed, is intended as a sort of textbook, as much for the clergy as for school children. The first part is stated to be prepared for the inculcation of Catholic dogmas amongst pupils "between the ages of six and six and a half years," so that there must be various other manuals of a more advanced character; but a fair estimate of the whole may probably be derived from the elementary sample. In an "address," the innocent little readers are told that "it is through the priest, and the priest only, that the child must acknowledge his sins if he desires God should forgive him." It seems to be expected that even the mere infants addressed in this way will show some repugnance to advice which treats both the Almighty and their parents as unworthy of a thought. The "priest," however, has his terrors ready for the hesitating. "I have known within the confessional of poor children who have concealed their sins. They were very unhappy, and tormented with remorse, and if they had died in that state would certainly have gone to the everlasting fires of hell." The next difficulty to be encountered is the modesty of the little things who have got into the clutches of the inquisitor. Their unwillingness to confess—so the address proceeds—"comes from not understanding the heart of the priest, who does not scold, but comforts them. You may urge, 'I don't know how to tell what I have done, it is so bad.' Well, then, say this to your confessor, and he will kindly help you—he will question you." The sort of questions this kindly personage is ready to put may be found in "The Priest in Absolution," and it is not surprising that the Archbishop forcibly expressed his indignation at a system so revolting. The edition of the book produced by the Primate, however, was in its "eighth thousand," and there is no question whatever that the manual is being extensively used in parish schools under Ritualist supervision.

Let us take another example of the literature which is now permeating the elementary establishments supported by State aid. A well-known firm of ecclesiastical publishers in London have issued, for the sum of twopence, a little book written by an incumbent in Essex, and entitled, "Some Questions on the Church Catechism, and doctrines involved, briefly explained." To the strictly theological dogmas inculcated in this work we shall make no further reference than that it teaches the doctrine of Apostolical succession and other High-Church theories in the most literal way, and shall content ourselves with summarising its teaching in regard to persons not members of the Church of England. The insolence and intolerance of the author are here displayed in lively colours. The children in "parochial schools," to whom the book directs its attention, are told that Dissenters must be considered as "heretics," and that "their worship is idolatrous," because "they worship God according to their own evil and corrupt imaginations." "Dissent," it further appears, "is a great sin, in direct opposition to our duty towards God." Some Dissenters may be men of good moral character, but they cannot be "holy men"; and it is the duty of good children "to pray" for them, to "warn them of the danger their souls are in, and to put them on their guard lest they fall of obtaining eternal salvation"—the obvious inference being that if they stubbornly live on in their Dissent they will "obtain" something very different. The pupil is next taught that those Dissenters are most to be

shunned "who imitate most nearly the true Church of Christ." Wesleyans, it seems, are peculiarly obnoxious on this ground. Their frequent use of Church of England prayers is an aggravation of their sin. Only "the priest" can offer up those prayers on behalf of the people; and Dissenting teachers are "sinful and presumptuous" in "usurping the priestly office." The Presbyterians of Scotland, Established though they be, are in no better case; they are not allowed to be a Church in the true sense of the word, but are merely heretics—that is sinners—like the Non-conformists. Roman Catholics, however, are "in different case." They belong to "a true branch of the Catholic Church"; they are not heretics but "schismatics"; and are not to be denounced as Protestants are, but "discountenanced and re-proved." Finally, children are emphatically told that it is wicked to enter a Dissenting meeting-house, which they are not on any account to call a chapel, and that they must rigorously abstain from styling Dissenting ministers "clergymen" or "reverend."

The narrow bitterness of the Essex vicar may seem a small thing in comparison with the insidious nastiness which lies at the bottom of "Books for the Young." But after all, the sacerdotal pretensions which are seeking to undermine the religious liberty of the English people are as plainly visible in the one work as in the other. The question for the country to consider is, shall these priestly conspirators be permitted to use the national schools for the corruption of the consciences of the rising generation? This is no light matter, but one of pressing and indeed supreme importance. That which is founded on falsehood and corruption can have nothing but corruption and falsehood for its fruit, and nothing is likely to be more disastrous than an ill-timed indifference to a moral cancer, the rapid spread of which is sufficiently proved.

#### THE DISESTABLISHMENT MOVEMENT.

##### VILLAGE MEETINGS IN SOUTH ESSEX.

Messrs. H. V. Wigg and J. Geary have held a series of open-air meetings during the past week in South Essex.

On Monday, July 23, these gentlemen were at South Ockendon, and on the green immediately facing the parish church addressed a meeting numbering not less than 300 persons. An animated discussion followed the delivery of the address, in which Mr. H. B. Reed (of London), the rector of the parish, and Mr. Morison, the Independent minister of the parish, took part.

On Tuesday, Messrs. Wigg and Geary spoke to an audience of some 250, mostly agricultural labourers from the surrounding villages, opposite the Union Meeting-house, Hornndon-on-the-Hill. Mr. H. B. Reed was again present, and spoke.

On Wednesday, the meetings were continued at Billericay, opposite the Town Hall. Mr. C. Houghton presided, and all the leading Nonconformists of this flourishing little town were present. A large audience assembled. Mr. Wigg opened with an address lasting upwards of an hour, which was listened to with profound attention, occasionally broken with hearty applause. By arrangement Mr. H. B. Reed followed, and spoke in reply for about half-an-hour. Mr. J. Geary replied in an easy and humorous speech; and, after a few words from Mr. Sage, district secretary of the Labourers' Union, the meeting broke up at a quarter-past ten, bright moonlight, with cheers for the chairman and the representatives of the Liberation Society. Some attempt was made to break up the meeting by the playing of an accordion; but it was "no go."

On Thursday, that out-of-the-way place, Battles Bridge, was visited, and a good meeting of labourers held. Mr. Reed again turned up, but this time scarcely got a hearing. The feeling is very strong here.

On Friday, two meetings were held—at Rayleigh, by request of the Billericay friends, Mr. Wigg being the speaker; and at Pitsea, according to programme previously arranged, where Mr. Geary did service. Mr. Reed spoke in opposition at Rayleigh.

Numerous additions were made during the week to the society's subscription list. The work of distributing the bills, &c., was undertaken entirely by agricultural labourers, and they did the work most effectively.

This week Messrs. Wigg and Geary are in North Essex.

##### OPEN-AIR MEETINGS.

CROWLAND, NEAR PETERBORO'.—An open-air address was delivered here on Monday evening, July 23, by the Rev. J. H. Lummis, of Wisbeach. Notwithstanding a very damp evening, the determination of the labourers to get increased information on this question was not damped, but an audience of nearly 300 collected together. Mr. Lummis was heard with great attention, and at the close a unanimous vote of thanks was given.

MANAA, NEAR ELY.—The first public meeting—an out-door one—ever held here on this question took place on Wednesday evening last, when an address, most attentively heard by a very large audience, was delivered by the Rev. J. H. Lummis, Mr. Edwards presiding. At the close of the address a vote of thanks and a resolution in favour of disestablishment were unanimously passed.

CHURCH STRETTON.—On Tuesday, July 24, Mr. G. Hastings attended a meeting here and spoke on



the present aspects of the disestablishment question. In this district there is great need of further effort. Rev. J. Hamar presided.

**MR. FISHER IN HEMEL HEMPSTEAD.**—Mr. John Fisher lectured on Ritualism here last Thursday, Mr. Piffard presiding. The *Hemel Hempstead Gazette* devotes nearly two columns to a report of the lecture, which was crammed full of facts, and was listened to with the greatest interest.

**Dr. Thorold, the newly-consecrated Bishop of Rochester, was duly enthroned in Rochester Cathedral on Friday, in the presence of a large number of spectators.**

**SALE OF AN ADVOWSON.**—At Exeter, on Tuesday afternoon, the advowson and right of presentation of, and to the rectory of, the parish of Belstone, near Okehampton, producing a net income of about 203*l.*, including 93*l.*, the rent of the glebe, was offered by auction. The present rector was stated to be about seventy years of age. 900*l.* was the only bid, but that being below the reserve price, the property was not sold.

**THE POLICY OF THE VATICAN.**—A telegram from Rome, dated Sunday, in the *Daily News*, says:—"The Ultramontane party of action, in sympathy with events in France, is redoubling its activity throughout the Italian Peninsula. Agents arrive daily at the Vatican with secret despatches from Catholic centres in France, Spain, and England. General Kanzler, commander-in-chief of the phantom Pontifical army, is now at Kapolani, in Tuscany, and holds constant interviews with Padre Beckx, General of the Jesuits. The ex-King of Naples has sent his brother, the Count of Caserta, in strict incognito, with a very urgent letter to the Pope."

**ST. JAMES'S, HATCHAM.**—Early on Sunday morning some of the communicants at St. James's, Hatcham, attended a special celebration of the Holy Communion at the church of St. Peter, London Docks, and about 150 of the visitors were subsequently entertained by the Sisters of Mercy at the mission-house in Calvert-street. Mr. Lowder was present, and expressed the pleasure with which he had been able to extend his sympathy and assistance to the "cast-out communicants" from Hatcham. At the last moment it was decided to give the offertory at the special service (with Mr. Lowder's consent) to the Rev. Arthur Tooth, and nearly 11*l.* was collected. The Hatcham people afterwards attended the high celebration at St. Peter's, at which the laity are usually present only as non-communicating worshippers.

**PRINCE BISMARCK ON GERMAN ECCLESIASTICAL AFFAIRS.**—Some Wurtemberg Protestant clergymen have recently had an interview with the German Chancellor, who spoke with confidence of the present state and probable results of the *Cultur-kampf*. The Government, he said, having enacted the necessary laws, quietly stood on the defensive, and could afford to wait for the Papacy to accept the situation. It was, moreover, to be hoped that the superstition rampant in so many quarters would by degrees be exterminated by elementary schools. Turning to the recent troubles in the Protestant Church of the country, the Prince trusted that the Orthodox and Liberal parties, bound up in the same establishment, would henceforth display a more conciliatory mood. The Prince declared against the motion submitted to the Berlin Synod, which tends to abolish the use of the Apostles' Creed.

**A GRAVEYARD SCANDAL.**—A correspondent writes:—"Before Churchmen complain of the possible profanation of parochial graveyards by Dissenters they should remove a stone erected against the west wall of Thame Church, Oxon, which bears the following inscription:—

Near  
Lieth the Body of John Kent:  
Of Peace, Probity, Sobriety, and  
Industry, an Example Worthy  
of Imitation;  
Having acquired a Suitable Competency,  
He Retired from Business:  
Allowing himself those Necessaries,  
Too Sparingly,  
Which he Bounteously Bestow'd  
On his Friends and Relations.  
Seduced by False Glosses, and  
Wrong Notions,  
He for some Time Ioynd a  
Dissenting Congregation:  
Till Awaken'd and Convinced  
Of his Error:  
He Return'd to the Church,  
Of Whose most Excellent Devotions,  
Doctrines, and Sacraments,  
He was a Constant and Zealous  
Attendant.  
He Died Dec. 21, 1737.  
Aged 63.

**THE ECCLESIASTICAL DIFFICULTY IN CEYLON.**—The *Record* states that there is every probability of a satisfactory arrangement between the Bishop of Colombo and the Church Missionary Society. The bishop, it would appear, is beginning to understand the position the committee have felt themselves compelled to take in opposition to the uncontrolled exercise of episcopal authority, and there are indications of a disposition to seek for some arrangements satisfactory to the committee and the missionaries of the society. Meanwhile, the Secretary of the Society for the Propagation of the Gospel has written to the Bishop of Calcutta denying that it comes under the terms of a voluntary association. It was called into existence, says Mr. Bullock, by the Sovereign, after prolonged consideration by

Convocation of the state of religion abroad, and its work was committed to it by the joint authority of Church and State. Discussing the debate in the House of Commons on the Ceylon ecclesiastical Establishment, the *Calcutta Statesman* says:—"And when the Liberals come again into power—an event for which the country is now being rapidly prepared—it will probably be found that the axe will be laid at the root of the tree of Establishment, not only in Ceylon and India, but in Scotland also; and the late ecclesiastical vagaries and dissensions in the Church of England, and the aspirations of an important party after spiritual independence, seem to show that the end of that Church, as the Church of the State, may be nearer than we should care to predict."

**SACERDOTALISM IN THE RURAL DISTRICTS.**—In a letter to the *Spectator*, Sir Edward Strachey bears the following striking testimony:—"The country clergy are being drawn more and more into that sacerdotal caste which has its central agencies in the cities. Sacerdotalism is essentially anti-national, and the country clergy, as the older generation passes away, are becoming at once more sacerdotal and more alien from the national, as distinguished from clerical, life. They are timid as yet, and work by saps and mines, rather than by open attack; but they are steadily though silently destroying the old relations of the parson and his parishioners, and substituting the new relation—or rather separation—between a priesthood holy from its ordination, and a laity who have no spiritual place or rights except what are dispensed to them by their priests. Others, like myself, may have undoubted confidence in this or that individual clergyman; but there is a rapidly-growing distrust among us all of the body, because we know that they are gradually giving themselves up to the sacerdotal system which is so alluring to them. Disestablishment may not matter so much in the cities, where in fact we have the voluntary system already in full force. But in the country parishes it is a terrible calamity to look forward to. Yet on the day in which the priest has secured his position in the country parish, it will become inevitable. And perhaps the time has already come when those who look forward to their country should consider not how the Church of England can be yet saved, but rather what can take its place and do its work, when it has perished at the hands of these its false and faithless ministers."

**A "RELIGIOUS DIFFICULTY" IN AMERICAN SCHOOLS.**—The question of the Bible in public schools has (the *New York Independent* says) again come to the surface, and this time at New Rochelle. There are three public schools in this town and a Catholic parochial school for the children of the numerous Catholics. Many of the latter, however, sent their children to the public schools, a rule having been adopted allowing them to remain out of their seats until the conclusion of the reading of the Bible and the repeating of the Lord's Prayer, which took place before the regular school-hour, nine o'clock. When the parochial school was discontinued, a year or more ago, all the Catholic children were sent to the public schools. Thereafter the Catholic parents began to make complaints, arguing "that the school trustees did them an injustice" by permitting their children to be away during the Bible reading, making it seem a great favour to the Catholics, when in reality the Catholics had the right to withdraw their children during the reading of any but the Catholic Bible." In February last the school authorities passed a resolution requiring all the school children to be present together at a quarter before nine o'clock every morning. The Catholic children were permitted to stay in the class room until the principal had read the Bible to the Protestant children and with them repeated the Lord's Prayer. In June the Catholics presented a petition asking that the Protestant Bible should be replaced by the Catholic, and that a Catholic spiritual teacher should be appointed for the Catholic children. A member of the Board of Education says the action of the trustees in compelling all the children to attend school at a certain hour was taken in order to restore discipline and escape the disorder occasioned by the straggling in of the Catholic children after the other children had assembled. "But," he added, "it is not only unjust, but illegal. It has been fifty times decided and declared that no part of the school-hours, when children are compelled to attend school, may be set apart for worship." He further says that a majority of the members of the board agree with him that the recent resolution of the board must be rescinded. "But, while it seems fair to permit the Protestant children, whose parents request it, to come to school fifteen minutes early and hear the Bible read, such action would give the Catholics the right to demand instruction for their children in their own belief at the same time every day, and then might properly come the Methodists, the Jews, the Turks, and what not, each demanding special arrangements for their children." The question is to be considered by the board at its next meeting.

A notice from the Post Office states that on and after to-morrow a single post-card, or any number of post-cards—whether "stout" or "thin"—may be purchased by the public. The prices respectively will be according to the following scale, namely:—Stout cards: one, 3*d.*; two, 1*d.*; three, 2*d.*; four, 2*d.*; five, 3*d.*; six, 4*d.* Thin cards: one, 3*d.*; two, 1*d.*; three, 1*d.*; four, 2*d.*; five, 3*d.*; six, 3*d.*

## Religious and Denominational News.

### THE WESLEYAN CONFERENCE.

(From our own Correspondent.)

BRISTOL, Monday.

The 134th Annual Wesleyan Conference now being held at Bristol promises to be very interesting. It is probably the last in which only ministers will sit, and one of its duties will be to settle the details of the method by which the lay representation, accepted last year in principle, shall be carried into effect. There is always great interest connected with the election of president. Not that civil or ecclesiastical politics have to do with the selection. Indeed, it has perhaps never been made a party question. A kind of seniority among those entitled or destined to become presidents settles to a great extent the matter. Dr. Pope was chosen by 205 votes, Dr. Rigg had 162, Mr. Coley had thirty-nine, Mr. Jenkins and Dr. Williams had two each. The large number of votes given to Dr. Rigg makes his election next year almost a certainty. Mr. McAulay, whose year of office just ends, has discharged the duties of president in a manner beyond the most sanguine expectations of even his friends. His great anxiety to promote the spiritual interests of Methodism, and his remarkable skill in directing debates, contributed greatly to his success. His successor, Dr. Pope, is noted for his ripe scholarship, and had the degree of D.D. lately conferred on him by the Edinburgh University. On accepting office he said that he believed the Head of the Church had summoned that Conference to consider matters relative to His people, and that as really as were the elders of Mileus called together by Paul. The Master's summons and the Master's presence were the sole ground of ecclesiastical authority. Without this, the fact of their being the largest and purest Presbyterian body in Christendom would be unavailing. In reference to legislation his maxim was "the maximum of adaptation with the minimum of change." An interesting custom has prevailed for some years in connection with the annual meetings of Conference. It was, I think, commenced four years ago at the Newcastle Conference, when a deputation of the ministers of the other Nonconformist bodies proposed to visit the Conference, a proposal which was heartily responded to. The Rev. Dr. Gotch introduced the deputation of this year to the President. The address to the Conference was read by the Rev. W. R. Skerry. It was to a great extent one of congratulation. The Rev. Richard Glover was called upon to speak, which he did with remarkable power, eloquence, and skill. His address was singularly catholic in its tone and contents. He told of the obligation of other churches to Methodism for Wesley's hymns, and for an example of aggressive Christian activity. Whilst adhering to their own principles, the Nonconformists were ready to admit that no ecclesiastical body could monopolise all excellencies. They were, therefore, willing to learn from and adopt, as far as possible, the excellencies of Methodism. He asked, on the other hand, whether the time had not come for Wesleyan Methodists to stand side by side with the other Nonconformists in their struggle in the avowal and maintenance of ecclesiastical liberty. Dr. Rigg and Dr. Osborn were called upon by the President to reply to the address. For the first time, perhaps, the Conference was addressed by a bishop of the Methodist Episcopal Church, South, of the United States of America. Bishop Marvin alluded to the fact that in monarchical England the church government of Methodism had developed into Presbyterianism, while in democratic America it had been episcopal. It is, however, only right to add to the bishop's words the remark that Methodist episcopacy is very different from that of Catholic churches, whether these be Romish, Greek, or Anglican. The bishops are responsible to the Conference. The division of Methodism in America into the two churches of North and South took place on the question of slavery. When the war did away with this evil there was an opportunity of the two churches uniting, but this did not take place. Up till lately British Methodism had no connection with the Southern Church. At the close of the war, said the bishop, they were 50,000 dollars in debt to the mission treasurer; but they had now recovered their position, and had missions among the Germans of Texas and the Indians. He asked that a representative might be sent to their Conference to be held next May in the city of Atlanta, in Georgia. The Rev. Dr. Rush, of the Methodist Episcopal Church of America, was introduced to the Conference, and stated that he was the agent of the Freedmen's Aid Society and representative of five millions of the coloured population of America, 200,000 of whom were members of the Methodist Church. On the same day the Bristol Auxiliary of the United Kingdom Alliance had asked that a deputation might be received. The Conference regretted that, while deeply sympathising with the work of the Alliance, pressure of work prevented compliance with the request. A considerable part of Friday and Saturday was taken up with the consideration of the obituaries of deceased ministers. Several eminent members of the Wesleyan Methodist body have passed away during the year, among whom I may mention Dr. Waddy and Mr. Perks. The latter was noted for his literary



activity and the readiness with which he was able to adapt himself to any work to which he was unexpectedly appointed. Many expected that he would have been called to the office of professor of theology at one of the colleges. He was appointed missionary secretary, and after a number of years sent out to Southern Africa to inspect the missions in those parts. It was expected that this change would favourably affect his health, which was then weak. The contrary was the case. He threw himself with such energy into his work while in Africa, and still more on his return to England, that after a time a sudden attack of paralysis was in less than twenty-four hours followed by death. Nearly a whole day is generally spent in accepting the records to be published about those who have died during the year. No part of the Conference work is more touching than this. There is at times a solemnity almost overwhelming arising out of love to the departed, a perception of the uncertainty of life, and a desire to emulate the virtues of those who have passed away. Next the Conference was occupied with "character." At the May district meetings four questions are put with reference to every minister—Is there any objection against his character? Does he believe and practise Methodist doctrine? Does he faithfully administer discipline? Has he ability and health sufficient for the work? Should any be found wanting, their case is considered by the district meeting, and a decision arrived at, which the Conference is requested to accept. The number of cases this year is, it appears, remarkably small, and this, coupled with the large increase of members and the general quiet of the body, may be looked upon as a proof of spiritual health.

Mr. Spurgeon preached in the open-air at Dunoon on Sunday week. His audience numbered upwards of 7,000, many of whom had travelled long distances to enjoy the privilege of hearing him. During the week he has been cruising on the west coast of Scotland, and he preached on Sunday at Oban in the open air to a congregation of fully 3,000 persons.

ACOCKS GREEN.—On Sunday morning last the Rev. R. Richards intimated that he had received and accepted a warm and unanimous invitation from the church at Paignton, South Devon, and that his present charge will terminate on Sunday, August 12. During Mr. Richards' five years' ministry at Acock Green the church and congregation have largely increased. Important improvements and additions have been made to the chapel, and, at a cost of upwards of 400*l.*, a new organ provided.

REDDITCH, WORCESTERSHIRE.—The Congregational Church in this place was opened in the year 1827; and a number of very interesting and appropriate services have just been held in celebration of the jubilee. On Sunday, July 15, the Rev. G. Shaw, the present pastor of the church, preached in the morning, and the Rev. W. Barber, Wesleyan, in the evening. On the following Sunday the Rev. F. S. Attenborough, of Leamington, preached twice. The services were continued on Monday and Tuesday, 23rd and 24th, when sermons were delivered by the Revs. G. Hunsworth, M.A., of Kidderminster; and J. G. Rogers, B.A., of London. On Wednesday, the 25th, a public tea-meeting was held in the Lecture Hall, afterwards assembling in the Church, under the presidency of W. Joseland, Esq., of Worcester. The Rev. G. Shaw (pastor) read a paper giving an interesting sketch of the origin and history of the Church. The meeting was then addressed by the Revs. A. C. Gill, of Malvern; G. Hunsworth, M.A., of Kidderminster; J. Scott James, of Stratford-on-Avon; J. Phillips, of Astwood Bank; D. Davis, of Bromsgrove; and H. Rowson, of Redditch, together with other gentlemen of the town. Many friends from other churches mingled in these gatherings.

A REMARKABLE PRESENTATION.—Isaac Perry, Esq., of Chelmsford, has during the last forty years conducted a Bible-class at his residence, Shrublands, through which some 560 members have passed. Advancing years and declining health having obliged him to withdraw, it was decided to present Mr. Perry with an address of affection and sympathy, and a handsome testimonial, consisting of a writing set of Indian silver ware from Paris, the designs of which are remarkable for beauty and excellence of finish. The presentation took place recently in the schoolroom of New London-road Chapel, Chelmsford, in the presence of some fifty past and present members of the class, and was made by the chairman, Mr. G. M'Fee, of Hackney, who also read the following address, which was beautifully illuminated:—

To Isaac Perry, Esq., Chelmsford.  
Dear Sir,—In view of your recent enforced retirement from your active labour in connection with the Young Men's Bible Class, over which you have so long presided, we, the undersigned, representing the general body of the members, feel constrained to offer their heartfelt sympathy in the increasing infirmity and weakness which has caused you to take this step; at the same time we would desire to express to you our deep and earnest appreciation of your self-denying labour for our spiritual benefit during a period extending over forty years, and ask your acceptance of the accompanying writing set as a slight token of our sincere gratitude for the devotion and self-sacrifice which you have ever displayed in that department of the Master's vineyard in which you have laboured, and we were privileged to have the benefit of your Christian friendship and teaching.

Appended to the address were the names of 100 subscribers, past and present members of Mr. Perry's Bible Class. Mr. Perry, in a touching acknowledgment of the kindness of his friends,

said that his health was such that he could neither study nor think without the greatest peril to himself. His physician had told him that he must neither read nor write for any length of time, or he would run the hazard of losing his life. One of the greatest pleasures of his life was to seek to do good to the young, and he rejoiced to know that many who had belonged to his class had become members of churches, and he hoped they would follow his example so far as he had followed Christ. In the course of the proceedings addresses expressive of regret and gratitude were delivered by gentlemen who had had the advantage of Mr. Perry's instruction, and at the close of the proceedings there was a most affectionate leave-taking between Mr. Perry and those present. As our readers are aware, Mr. Perry has for many years taken a very prominent part in Nonconformist movements in Essex, and has in his time laid as many foundation stones of chapels and schools as almost any man.

WATFORD.—The services in connection with the laying of the memorial-stone of Beechen-grove Baptist Chapel took place on Wednesday, July 18. The total cost of the new place of worship will be 7,500*l.*, towards which the congregation have contributed more than 4,000*l.* There will be accommodation for 1,000 persons, and the old chapel will be used as a Sunday-school, and probably let for secular education during the week. The chapel will occupy a conspicuous position, and will be a few minutes' walk from the Watford Junction. The proceedings on the 18th took place under a large marquee. The Rev. F. W. Goadby, M.A., having made a statement, Mr. Baldwin, in the name of the pastor and congregation, presented Mr. H. Colman, M.P., with a silver trowel, with which the ceremony of laying the foundation-stone was satisfactorily performed. Mr. Colman addressed the meeting, and in the course of his remarks said that when they found the National Church so divided, and one section teaching sacerdotal views, it became them, as Nonconformists, to do all they could to keep their principles and their religious views before the people of this country, and he knew no better way of doing this than by building churches and chapels as they were doing in this neighbourhood. He was glad to see that they purposed devoting the old building to their Sunday-school, and in these times it behoved Nonconformists especially to look well after this branch of their work. He was glad, also, to see that they had decided to emerge from a by-path into the main road, and especially was he glad to see that they purposed devoting some of their enlarged accommodation to free seats for the poor. This was a matter which Nonconformists had perhaps too much neglected in the past. It was to the religious life of England that they had to look for the prosperity of their country in the future. It was their forefathers in the past who had made this country what it was at the present day, and it rested upon them to take care that they handed down to their successors unimpaired the religious liberty and freedom which were now enjoyed. He concluded by wishing that the pastor might have many years of useful labour in the new edifice, and by expressing the hope that Nonconformists would ever enjoy those privileges of freedom of worship which they now enjoyed. After a hymn, prayer was offered by the Rev. W. Peters, the former pastor; the Rev. Hugh Stowell Brown then delivered an address, in the course of which he referred at some length to the different styles of chapel-building, and to the importance of building up the church, which should not be wholly left to the pastor. The sports which came from revivals did not always last. He had known in Liverpool, as the result of one of these periods of excitement, 100 members added to the church, but in the course of six months every one of them had gone back into the world. Therefore let them avoid show work. Purses and gifts were then laid on the memorial-stone, after which the doxology was sung, the benediction pronounced, and this part of the day's proceedings was brought to a satisfactory close, but not until the chairman had privately announced that he purposed giving 100*l.* towards the building fund. A well-provided luncheon followed in the Watford Agricultural Hall, adjoining the new site. Addresses were given by Sir Morton Peto and others. In the evening a large meeting was held under the presidency of Mr. J. S. Wright, of Birmingham, when speeches were delivered by Mr. J. J. Smith, the Revs. J. T. Wigner, W. G. Lewis, W. T. Rosevear, and Hugh Stowell Brown.

STOKE NEWINGTON.—The increase in the congregation and school attendance in connection with Abney Chapel, Stoke Newington, under the pastoral care of the Rev. W. Spensley, has rendered necessary additional building operations, which are now in progress, at a cost of nearly 3,000*l.* The present chapel seats 750 persons, and the enlargement will provide 300 additional sittings, and will also secure improved accommodation, with twelve class-rooms, for the scholars, of whom there are now on the books 650. The ceremony of laying the memorial-stone took place on Saturday, July 21, in the presence of a large number of interested spectators. In the preliminary service the Revs. J. Gamble and F. So en took part, after which the stone was laid by Albert Spicer, Esq., treasurer of the London Congregational Union, with a silver trowel, presented by the building committee. In the course of his address, Mr. Spicer expressed gratification that this, the first occasion on which he had been called upon to conduct such a ceremony, was in connection with Sunday-school work, in which he

had been for many years engaged as teacher and superintendent. In the past, much time had been necessarily devoted to elementary teaching; but in the future, owing to the extension of day-schools, the Sunday-school teachers would be able to devote the whole of their time to the great object for which those schools existed—that of instilling in the minds of the children love to Christ. He rejoiced that they were going to have twelve classrooms, and wished the number might be double, knowing the greater influence which experience had taught them might be thus exerted by the teachers on the minds of scholars. A number of the children of the congregation deposited on the stone purses containing an aggregate sum amounting to about 25*l.*, after which a hymn was sung, and the Rev. Dr. Aveling offered an appropriate dedicatory prayer. The Rev. J. G. Rogers, B.A., delivered an eloquent address on the importance of Sunday-schools, in the course of which he said that it was not deemed by them sufficient that the scholars should be taught the facts of history, the geography of Palestine, or the succession of the kings of Judah; they aimed at the conversion of the children, so that, having learned their need of a Saviour, they might be led to accept Christ as their Saviour and their King. These schools would be Protestant schools, and that was a point of very great importance in these days. (Cheers.) Attempts in many quarters were being made to drag their countrymen back into some of the darkest and foulest superstitions from which England had been in former times delivered. Children were being taught, in schools partly supported by the State, the duty of submission to the priest and of resort to the confessional. Many of the rising generation had been trained in principles opposed to spiritual Christianity and opposed to the purity of English morality, and another generation was being trained in the same way. A conflict was impending, and disestablishment or no disestablishment, they would have to engage in it, determined that to the yoke which our forefathers were unable to bear we will not bend the neck. For waging that conflict there was no better place than the Sunday-school. Let the children there be taught the principles of Evangelical religion, which afforded no field for priestly functions; let them learn something of the struggles through which their forefathers had passed in vindication and assertion of their principles, and they would assist in sending forth a noble and manly generation who would render good service in any future struggles. The Rev. W. M. Statham said that as Congregationalists they could have no sympathy with the mock-turtleism—(laughter)—of neo-catholicism, which was leading England back under the dominion of Popery, against which their forefathers struggled with such persistency; and must strive that the rising generation should be trained in principles which would lead them to hatred of tyranny in all its forms. (Cheers.) A vote of thanks was, on the motion of the Rev. W. Spensley, presented to Mr. Spicer, and suitably acknowledged, after which the Rev. S. Hebditch offered prayer, and the proceedings were closed with the benediction. In the course of the proceedings a donation of 50*l.* to the building fund was announced from the chairman.

NEW CONGREGATIONAL CHAPEL, ROMFORD.—This new place of worship was opened on July 17, when the Rev. Newman Hall, LL.B., preached. There was afterward a cold collation at the Corn Exchange, James Spicer, Esq., J.P., presiding. There was a considerable attendance of ministers and laymen. The secretary of the building fund stated that the total cost, including site (£950), was £4,500; while on the other side there were promises and subscriptions paid up (including a loan of £300, without interest, from the London Congregational Chapel-building Society), 2,155*l.*; sale of materials on site, 75*l.*; bazaar, 200*l.*; making a total of 2,440*l.*, and thus leaving a deficiency of 2,060*l.* The chairman regretted that the deficiency was so large, and suggested that every Congregational chapel in the county of Essex should give a collection towards the building fund, as it was utterly impossible for the friends on the spot to raise the funds for themselves. He hoped something considerable would be done that day to reduce the debt, and he had pleasure in adding fifty guineas to his previous contribution of 200*l.* Isaac Perry, Esq., of Chelmsford, who was unable to be present through ill-health, had sent 50*l.* in addition to 100*l.* previously given. He also had received a cheque for 50*l.* from Messrs. Spicer Brothers; 10*l.* 10*s.* additional from J. Kemp-Welch, Esq.; 10*l.* 10*s.* additional from Mr. Albert Spicer, and 10*l.* 10*s.* from his co-deacon, F. S. Ellis, Esq., of Snarebrook. (Cheers.) He hoped they would be able to reduce the debt that day to 1,000*l.* The Rev. F. Sweet (the pastor), in proposing the health of the Rev. Newman Hall as the preacher of the morning, remarked that one of the peculiar difficulties they had to contend against, was the fact that, owing to the church at Romford having got into the Court of Chancery some twenty-five years ago, they were now tied up in such a way that they could not raise a single penny by any mortgage or lien of any kind upon the new building. All the money, therefore, that had to be raised was upon the personal security of the members of the building committee, and he was very anxious to see this responsibility got rid of as soon as possible. Nonconformity was weak in Romford, as they would see when he told them that with a population of nearly 10,000—at all events, over 9,000—the whole of the Nonconformist accommodation of the town did not exceed 1,000 sittings until they



built their new church, and yet all the chief denominations were represented there. He was glad, however, to say that Nonconformity was daily getting stronger among them, and Congregationalism was sharing in this prosperity, for they were never so strong as they were that day. The Rev. Newman Hall, in responding, said he was glad it had been in his power to render any service to the church at Romford, and he recommended the establishment of the weekly offertory among them. The Rev. E. T. Egg, in proposing "Prosperity to the Romford Congregational Church," said that Romford lay very near to Woodford, and also very near to the heart of the pastor of the Woodford Church. He hoped the chairman's suggestion as to the ministers of the county making collections would be responded to, and he could promise for Woodford that the matter should not be forgotten. He had great pleasure in giving an additional donation of ten guineas to the Building Fund, and if the deficiency could be raised in ten months he would give a yet further sum of ten guineas. (Cheers.) Mr. F. Wells (of Chelmsford), in responding to the toast of "Congregationalism in Essex," expressed his great pleasure in seeing a state of things which a few years ago some of those among them never expected to see. He trusted that the Congregational Union of Essex would receive increased support from the churches, for they might depend upon it this was the best way of strengthening Congregationalism in the county generally. He did not expect they would be able to reduce the debt to 1,000*l.* that day; but he did think it would not be long before it was so reduced. He had pleasure in subscribing twenty guineas, in addition to the amount (50*l.*) he had previously given. The Chairman said that the sums promised made the amount subscribed in the room 320*l.* (Cheers.) The Rev. A. Buzacott, B.A. (the former pastor), said none could be more rejoiced than he was to be there that day. The Revs. J. Davis (Baptist) and J. Locke (Wesleyan) also expressed their pleasure in being present. A public tea took place in the schoolroom at five o'clock, to which 250 sat down, and at half-past six a large congregation assembled in the new church, when a sermon was preached by the Rev. W. M. Statham. The collection amounted to 17*l.*, and the whole proceeds of the day were a little over 400*l.*

## Colleges and Schools.

### TETTENHALL COLLEGE.

On Wednesday afternoon the annual distribution of prizes to the scholars of this successful Nonconformist college took place in the dining-hall of the institution at Tettenhall. The hall was tastefully decorated, and there was a large attendance of ministers, parents of pupils, and friends of the institution from the surrounding districts. The chair was occupied by T. W. Shaw, Esq., and after the Rev. R. Ann had opened the proceedings with prayer, the chairman in some opening remarks referred to the high position occupied by the college, their increased numbers, and especially to their position relative to the highest class schools of the land. If out of the whole number they had sent to the Cambridge examinations they had only passed that one boy, Allan Young, who stood senior candidate in all England, that alone would have brought them much credit and *clat*; but that they had passed thirty-five out of thirty-nine of the boys sent redounded far more to the praise and honour of the school. (Applause.) It spoke most favourably for the painstaking care and attention which must have been liberally bestowed on the boys by the head master and his assistants. (Applause.) But in addition to intellectual progress, it was their earnest desire that all the boys who passed through that college should be filled and imbued with the influences of religious truth—influences that must of necessity cause their possessor to love all that was manly, noble, and God-like, and to hate all that was mean, false, and worthy of contempt, and he thought that great object was being accomplished. The Rev. P. P. Rowe, the secretary of the college, said that a number of letters had been received from various gentlemen, apologising for their non-attendance, after which Mr. Young, the head master, read the report, which expressed general satisfaction with the spirit which animated the greater number of boys in their work. The report went on to say—

At the last Cambridge Local Examination nine seniors presented themselves from this college, all of whom passed. Allan Young took first-class honours and obtained special distinction in five subjects. As the best candidate from this county he receives the Hather-ton Scholarship. As the best senior candidate in all England in Latin and Greek he takes a sizarship, together with 20*l.* per annum awarded by St. John's College, Cambridge; and as the best candidate in all subjects taken together he carries off the prize of 12*l.* given by the Syndicate. (Applause.) Of the other senior candidates, G. E. Matheson took second-class honours with distinction in Latin and religious knowledge. J. P. Halliwell and G. E. Whipple third-class honours, with the mark of distinction, the former in English, the latter in Latin.

At the same examination thirty juniors presented themselves, of whom twenty-six passed. The following honours were taken:—First class: A. L. Brown, with distinction in Latin, mathematics, and applied mathematics; H. H. Lankester, with distinction in mathematics and applied mathematics; J. S. Stanyon and S. T. Smith, with distinction in Latin. Second class: J. Gough; W. H. Jones with distinction in English and chemistry; F. L. W. Simon, with distinction in Latin

and German; and S. Walkinson. Third class: F. Mayall.

At the University of Cambridge one of our former pupils (Mr. E. F. A. Briggs) has taken out his degree of B.A. in the classical tripos.

At the University of London one of our former pupils (Mr. S. F. Mander) has taken the degree of B.A. in the first division, and A. Young has passed the matriculation examination of the same University. (Applause.)

Their numbers were larger than they had ever been before (106), and the health and good conduct of the pupils had been good. A report was then read from Mr. A. Garnett, M.A., Fellow of St. John's College, Cambridge, who says: "I think that the proficiency which the boys at Tettenhall College have attained in mathematic, will compare favourably with that shown by the boys at most public schools, and I am very well satisfied with the results of the examination." Mr. A. J. Tillyard, B.A., Scholar of St. John's College, Cambridge, who examined in English and classical work, says: "On the whole I must congratulate all friends of the school on its flourishing condition. The marks of careful instruction are everywhere visible. Even where boys have not answered correctly, their very mistakes have often shown me that the desired information had been put before them by the masters. This shows, too, that no boy is neglected, but that all are being thoroughly well taught."

After dramatic recitations from the works of Aristophanes and the trial scene in the *Merchant of Venice*, which were warmly applauded by the audience, the Rev. J. G. Rogers, B.A., presented the prizes, of which the following is a list:—

Scholarship.—Directors' scholarship, A. L. Brown. Special Prizes.—Sir F. Crossley's prize for Greek, B. T. James; Sir T. Salt's prize for Mathematics, J. S. Stanyon; Mr. Remington Mills' prize for good conduct, D. Morgan; Head Master's prize for English essay, H. G. Guinness; second do., T. A. Brown; Head Master's prize for English verse, T. A. Brown, second do., J. L. Wright; Mr. Taylor's prize for Shakespeare, A. E. Keep.

Cambridge Local Examination Prizes awarded by the committee of the Wolverhampton centre to successful candidates in honours.—Seniors.—A. Young, G. W. Matheson, J. P. Halliwell, G. E. Whipple. Juniors.—A. L. Brown, H. H. Lankester, J. S. Stanyon, S. T. Smith, J. Gough, W. H. Jones, F. L. W. Simon, S. Watkinson, F. Mayall.

#### MIDDLE SCHOOL. FORMS V. AND IV.

Divinity.—Form V. (classical and modern).—Bidlake, first prize, Guinness, second prize, given by Mr. Shaw. Mentioned with praise: Brown, ii. Smith i, Lewis. Form IV. (classical and modern).—Taylor i, prize. Mentioned with praise: Watkinson iii, Page.

Latin.—Form V. (classical and modern).—Bidlake, prize. Mentioned with praise: Lankester i, Brown ii, Watkinson ii. Form IV. (classical and modern).—Stanyon, prize. Mentioned with praise: Watkinson iii, Mayall ii. Form IV. Lower (classical and modern).—Mellor, prize. Mentioned with praise: Jordan, Keep ii, Riley i.

Greek.—Form V. (classical).—James, prize (Crossley). Mentioned with praise: Simon i, Brown ii. Form IV. (classical).—Watkinson, prize. Mentioned with praise: Thompson. Form IV. Lower (classical).—Guinness, prize, Smyth i, prize (new form). Mentioned with praise: Taylor.

French.—Form V. (classical and modern).—Stanyon, prize. Mentioned with praise: Lankester i, Bidlake. Form IV. (classical and modern).—Simon i, prize. Mentioned with praise: Watkinson ii, Keep ii, Watkinson i. Form IV. Lower (classical and modern).—Taylor i, prize. Mentioned with praise: Watkinson iii, Goss, Watson i, Mellor, Riley i.

German.—Form V. (modern).—Goss, prize. Mentioned with praise: Stanyon. Form IV. (modern).—Watkinson, prize. Mentioned with praise: Keep ii. Form IV. Lower (modern).—Jordan, prize. Mentioned with praise: Mellor, McKean.

English.—Form V. (modern).—Jones i, prize. Mentioned with praise: Stanyon. Form IV. (modern).—Watkinson i, prize. Mentioned with praise: Mayall ii, Mellor, Chaudler.

Mathematics.—Form VI. (classical and modern).—Brown ii, first place, Stanyon, prize (Salt). Mentioned with praise: Bidlake, Lankester i, Jones i. Form V. (classical and modern).—Watson i, prize. Mentioned with praise: Mayall ii, Watkinson iii, Watkinson ii. Form IV. (classical and modern).—Riley i, prize. Mentioned with praise: Bantock i, Riley ii, Taylor i.

#### LOWER SCHOOL. FORM III.

Latin.—May, prize. Mentioned with praise: Keep iii, Keep iv, Morgan.

Divinity.—May, prize. Mentioned with praise: Harrison, Smith ii, Barlow, Keep iv.

Dictation.—Gunn, prize. Mentioned with praise: Harrison, Keep iv, Keep iii.

French.—Sheldon, prize. Mentioned with praise: Keep iv, May, Keep iii.

English.—May, prize. Mentioned with praise: Keep iii, Keep iv, Smith, Harrison, May.

Mathematics.—Smith, prize. Mentioned with praise: Mander, Harrison, Morgan.

Euclid.—Harrison, prize. Mentioned with praise: Smith ii, Mander, Barlow.

Extra Prizes.—Keep iv, Morgan ii, Mander, Barlow, Armstrong, Keep iii.

#### FORM II.

Divinity.—Ashton i, prize. Mentioned with praise: Riley iii, Kennedy, Hunt ii, Perry.

French.—Haggas, Kennedy, prize. Mentioned with praise: Riley iii, Ashton i, Hunt ii.

Dictation.—Baldwin i, prize.

Latin.—Kennedy, prize. Mentioned with praise: Simon ii, Ashton i, Riley iii, Haggas.

Arithmetic.—Kennedy, prize. Mentioned with praise: Hunt i, Watson ii, Sugden, Riley iii.

English.—Riley iii, prize. Mentioned with praise: Kennedy, Hunt i, Ashton i, Rigby, Watson iii.

Extra Prize.—Hunt i.

#### FORM I.

Divinity.—Rowe, prize. Mentioned with praise: Mayall iii, Ashton ii, Baldwin iii, Tolley.

Latin.—Mayall iii, prize. Mentioned with praise: Rowe, Tolley, Baldwin iii, Smith iv, Smith v.

French.—Mayall iii, prize. Mentioned with praise: Pledger, Smith iv, Redfern.

Arithmetic.—Mayall iii, prize. Mentioned with praise: Smith iv, Smith v, Redfern.

Extra Prizes.—Ashton ii, Tolley.

English.—Mayall iii, prize. Mentioned with praise: Smith iv, Smith v, Redfern, Ashton ii.

Dictation.—Smith v, Mayall iii, prize. Mentioned with praise: Redfern, Smith iv, Baldwin iii.

#### GENERAL PRIZES.

Chemistry.—Div. I. Watson i, prize. Mentioned with praise: Jones iii. Div. II. Keep iii, prize. Mentioned with praise: Harris. Div. III. Brown ii, prize. Mentioned with praise: Marriott, Jordan, Watkinson iii.

Drawing.—Freehand: Dawburn i, prize; given by Mr. Gunn.—Watercolour: Thompson, prize; given by Mr. Gunn.—Mechanical, Watkinson i, prize.

In the course of the presentation Mr. Rogers heartily congratulated Allan Young and other head boys upon their successes, and praised the younger prize-takers for the good beginning they had made in what promised to be a successful career. When presenting Mr. Taylor's prize for Shakespeare, Mr. Rogers said that it had been the custom to accuse Nonconformists of not believing in Shakespeare, but if that had been true it was no longer so. When the prize distribution was concluded, Mr. Rogers addressed the boys, and in the course of his speech spoke of the importance and value of education, of the pleasures of schoolboy life—not the least the holidays both for masters and pupils, of the thorough-going work of the teachers, of the peculiar advantages and disadvantages of examinations, of the importance of mental training, of those high moral qualities which most made the man, and of the true bravery which was the crown of all Christian chivalry. Mr. Rogers went on to say that that was a Nonconformist institution. If there were any there that day that were not Nonconformists he hoped they would share the opinion he was about to express: that the time might soon come when it would cease to be a Nonconformist institution—(Hear, hear)—from the fact that Nonconformity had ceased out of the land through the occasion for it being done away with. He wished to say that while they wished them to be Nonconformists, their desire was they should be trained as citizens, that their education should be of a national character. If in the past anything had been narrow and sectarian in Nonconformists, if they had stood apart from the great public life of the country, he hoped they would manifest more of a national character and infuse that spirit into the education of their children. Mr. Rogers concluded by saying:—

England possessed some of the finest native material on which any man could by any possibility work. They had the same material to work upon as the men who had advanced all scientific knowledge, and who had ennobled literature; the same material to work upon as the men who had carried the English language far and wide, so that it seemed as though the English-speaking people would become the majority of the world. They could hardly point to any part of the map of the world in which there was no English colony, and over which English influence did not extend. There was scarcely a sea that was not whitened by the sails of an English ship, or in which our flag did not float. They had left their impression and the remains of their progress wherever they had been. Evidences of their work were all around, and especially in this little sea-girt isle, in the defence of which Englishmen would suffer and if need be die. How to serve it best, how to use this material best, how to polish and perfect it so that it could be of the highest temper and quality, was the great aim of all true patriots. And they could not serve their country better than by such wise Christian education as that which was so admirably given in Tettenhall College. (Loud applause.)

The Rev. J. M. Fox, of Dudley, moved the first resolution:—

We hereby express our hearty sympathy with the aims and endeavours of the promoters of this college; believing as we do that the utmost efforts are put forth to provide for those who study here a sound liberal education to qualify them for the Universities, the learned professions, or the higher branches of commerce, and that care is taken to cherish manly virtues and instil religious principles without sectarian bias. We rejoice in the success and distinctions obtained by the boys during the past year, and pledge ourselves to advance the interests of the school to the full extent of our ability.

Mr. E. F. BRIGGS, B.A., an old scholar, seconded the resolution, and, in doing so, said that his college had won the blue ribbon for the outside examinations of Cambridge University, but he was anxious that his old school should win the blue ribbon in the University. (Applause.) The Mayor (S. Dickinson, Esq.) moved the following resolution:—

Sensible to the enormous responsibility which rests upon the head-master and the arduous nature of the work in which he is engaged, we hereby express our entire appreciation of the faithful and devoted manner in which his duties are discharged, our sympathy with him in his anxiety for the moral, intellectual, and physical well-being of the boys, and our congratulations in the marked encouragement he has received during the past year. We most cordially thank him and all the other masters for their endeavours to give the college a distinguished position among kindred institutions.

In speaking to so many friends of the college he was sure it was not necessary to say anything to them in support of the resolution. A great amount of responsibility rested upon the headmaster; and it

\*Disqualified, having been in the form only one term.



was gratifying that responsibility was so well sustained by Mr. Young, and that he was able to appear among them so strong and hearty. (Hear, hear.) Mr. Young was supported by a staff of excellent masters, and he had got, in Mr. Shaw, one of the best second masters in England. He had been glad to read that amongst the schools of the Midland counties Tetterhall stood at the head on the examination list of the year. They had passed one-third of the whole of the boys of the school. Not many schools could show the same result as the passing of one-third out of the total of 105 or 106 boys. (Applause.) The Rev. J. P. DRIVER seconded the resolution. Mr. YOUNG, in rising to reply to the thanks embodied in the resolution, was received with applause. He thanked them very sincerely in his own name and in the names of his colleagues, for the kind expressions they had made use of with regard to them, and for the confidence they reposed in them. They had arrived at a crisis in the history of the school. Votes of thanks to Mr. Rogers and to the chairman were subsequently moved and supported by the Rev. G. Clarke, of Walsall, R. Ann, of Birmingham, I. E. Page, and Mr. Smith, a gentleman from Australia who had a boy in the college, and spoke of the warm interest he took in the school. A vote of thanks to the ladies brought the proceedings to a close.

#### NORTHERN CONGREGATIONAL SCHOOL.

On Thursday the annual meeting of the Northern Congregational School was held at Silcoates, and, as usual, was the occasion of the gathering together of a considerable number of the ministers of the denomination, parents of the pupils, and subscribers to the funds. Hugh Mason, Esq., J.P., of Ashton-under-Lyne, presided.

The Rev. W. FIELD, M.A., the head master, in introducing Mr. Mason to the meeting, said he had pleasure in informing those present that that gentleman had promised £100 to the prize fund of the institution—(applause)—or to be applied in any other way the authorities of the school should consider best. He was not in a position to say precisely in what way it would be applied; but he would, in the name of the meeting, thank the donor for the gift. That institution was suffering from want of scholarships; the fact was, they wanted about 2,000 for a scholarship fund, and he would never be satisfied until they got it.

Mr. MASON said that when he went to a place on an occasion like that he desired to leave behind him some little memento of his visit, and when Mr. Wolstenholme wrote to him, he said he would like to make a gift of 100 to the school, to be applied in the most useful manner possible. He cheerfully gave the money, and at the same time his very best wishes for the future prosperity of the school. (Applause.) The most interesting portion of that audience were the young fellows he saw before him, in whom he felt a very deep interest. He was glad to be able to congratulate them on their healthful looks, for he would not give a straw for any school in the world where the scholars did not look merry and healthful. They had evidently plenty of bread and butter, and as much cold water as they could drink; and he happened to be one of those who believed that was about the only liquid they really needed. (Hear, hear.) They ought to value the advantages which were placed within their reach. He had had no such advantages. Having risen from the humblest rank of society to the position he now held, he owed it in a very large degree to the example of honest and kind parents; and he looked back upon his early life especially with feelings of devout gratitude. One heard a great deal in the present day of the education of the intellect; but he was not sure that we did not sometimes overlook what was of infinitely higher importance—the education of the heart. (Hear, hear.) The scholars at that school might rely upon it that application to their studies, and application to their duties in the future, wherever their lot might be cast, would meet with its reward. He himself believed very little in anything good or great being accomplished in this world without industry. But, in addition to industry, they must cultivate probity and truthfulness; and he also commended to them total abstinence. (Hear.) Speaking from his experience as an active magistrate, the crime and sin of drunkenness threatened to become the ruin of this great country; and it became every man with a spark of patriotism in his bosom, to set an example in that respect to his degraded fellow creatures who were the victims of that dreadful vice. Avenues of usefulness and honour were waiting for the boys, and all they had to do was to enter them. What a scope there was, then, for those possessing the qualities of mind and heart to which he had referred. Then, again, they were young Nonconformists. He himself was a thorough-going Nonconformist, and he was proud to know that in this country the Nonconformists had a considerable number of public schools. He should therefore like the Nonconformists of Yorkshire and Lancashire to accept the challenge thrown out by the head-master, and establish a number of scholarships in connection with that school. (Cheers.) Mr. Mason then distributed the prizes as follows:—

1st, Jones, 5l. from Bewglass fund; 2nd, Cowie and Evans, 2l. each from private friends. Treasurer's medal for mathematics, Gray, senr.; 2nd, Jones. Classics—1st, Stainton, senr. Greek—class 2, Oakley. Latin—class 2, Husband; class 3, Martin; class 4, Watson. French—class 1, Jones; class 3, Griffiths; class 4,

Mayall. Greatest improvement in German—Bold. English—class 1, Evans, senr.; class 2, Jubbs; class 3, Martin; class 4, Greenwood. Divinity, Cowie; Good Conduct, Allatt; Drawing, Smith, senr.; Mechanical Drawing, Hedley; Chemistry, Gray, senr.; Reading and Distinct Articulation, Tubbs; Improvement in Writing, class 1, Pickard. Juniors—Improvement in Writing, Hirst; General Improvement, Askren.

After the pupils had retired, the annual meeting of subscribers was held, under the presidency of W. Hartley Lee, Esq., the treasurer. The Rev. J. R. Wolstenholme, M.A., the hon. secretary, read the annual report, which commenced by a reference to the lamented loss of Dr. Bewglass, and the succession of Mr. Field, and said that during the year there had been ninety-one boys in the school. The health of the masters, pupils, and household has been very good, while the discipline and general industry of the school has much improved; the general conduct of the boys through the year has been very good. The work in the educational department has been prosecuted with great energy, and has just been very thoroughly tested in a lengthened ordeal by a Cambridge examiner. Silcoates has been made a centre for the Cambridge Local Examinations; and last Christmas eight boys passed the examination, one of whom obtained first-class honours distinguished in English, and two second-class honours, also distinguished in English. To the Bewglass Scholarship 226l. had been subscribed, and the 5l. prize had been awarded to Master Jones, of Marland. The school had paid its way, but was not adequately supported by the Congregational body, though some 500 of their poorer ministers' sons had passed through it, and the committee commend it to increased support.

The Rev. W. Field, M.A., then read a statement of the course of study pursued during the past term. He was followed by the Chairman, who laid before the meeting the financial position of the institution. The cash account for the year showed a balance in hand of 232l. 11s. 5d., but an estimate of the general assets and liabilities, chiefly on account of the new building, showed a debt of 858l. 9s. 9d. The Rev. Dr. Falding, Principal of Rotherham College, moved that the report be adopted, printed, and circulated, and urged the importance of the Bewglass scholarship, for which a beginning had been made, and he knew of another 250l. which would be secured to the school for this purpose. The Rev. S. Clarkson, Lytham, seconded the resolution, and it was carried.

Then followed various votes of thanks of an official character, the speakers being the Revs. J. Yonge, of Warrington, R. Stainton, Sheffield, J. S. Eastmead, J. R. Wolstenholme, and Bryan Dale, Mr. W. Briggs, and Professor Wilkins, of Manchester. In responding on his own behalf, Mr. Hugh Mason said he had no idea he should find so large an audience, or such a degree of efficiency and happiness about the school. Mr. Lee said they missed one noble figure from that platform—that of the late Dr. Bewglass—and he should be glad if any of the friends present would assist him in supplying a suitable memorial stone over his grave. The proceedings then ended.

### Correspondence.

#### CIVIL MARRIAGES.

To the Editor of the Nonconformist.

DEAR SIR,—Will you allow me to direct your attention to one or two errors in your leading article on "Marriage by Civil Contract," in the last number of the *Nonconformist*. In line seven, for "Act of 1841" read "Act of 1836." In line nine, for "since that period" read "since 1841," and in line twenty for "60,000" [marriages in Nonconformist and Roman Catholic places of worship] read "600,000." Thanking you for your favourable notice of this subject, and for the extracts from the Registrar General's last annual report which you have been good enough to publish,

Believe me to remain,

Very sincerely yours,

F. J. WILLIAMS.

General Register Office, Somerset House.

July 26, 1877.

#### THE BEACONSFIELD CRAZE.

To the Editor of the Nonconformist.

SIR,—In an unpublished letter of Mr. Cobden's, a copy of which lies before me, there occurs the following passage:—"I confess the way in which Palmerston is allowed to carry out this 'craze' of his about fortifying us against his imaginary danger from steam, has, so far as my judgment goes, a tendency to discredit the very intelligence of the age, and makes me resign myself to the possibility of almost any absurdity being perpetrated through the instrumentality of Parliament." This was written from Midhurst on 2nd August, 1864, and it appears to me that if Lord Beaconsfield should obtain the sanction of Parliament to his craze respecting Russia and the Turks, the words of the lamented statesman would be as applicable to-day as they were thirteen

years ago. It would only be necessary to substitute "Beaconsfield" for "Palmerston," and "Russia" for "steam."

Never was it more necessary that public opinion should be thoroughly enlightened on this craze of "British interests." The more closely the cry is scrutinised, the more distinctly will its true meaning be discerned. It resolves itself pretty much into a noisy clamour on the part of our standing army for something to do. An additional incentive to the mischievous cry for interference is found in the fact of Turkey's vast indebtedness to us. Unfortunate bondholders see in the disintegration of the Turkish Empire the final bankruptcy of their debtor. So the cry is "Beware of Russia." One would suppose that with the unparalleled crime and blunder of the Crimean war before us, there would be no possible danger of our being again led astray by these hysterical shrieks of the alarmists. Unhappily, however, nearly a generation has passed away since the Crimean era, and the cries of our slaughtered citizens are lost in the distance. The 200 millions of debt is upon our shoulders, but the 100,000 graves are no longer mutely eloquent. It becomes, therefore, increasingly urgent that all good men and true everywhere should lift up their voice in hearty condemnation of the war-cry now being raised. It will not do for us to rest too implicitly on the essential soundness of the principle of non-intervention. While we are hugging to our breasts the comfortable assurance "great is truth," &c., we may have thrust upon us the ugly fact that a hideous lie has for the second time within a generation prevailed to place us in mortal conflict with Russia. It was in our power six months ago to prevent all the bloodshed which has since occurred in the East, and no one I suppose for a moment doubts that if Mr. Gladstone had been in power, Europe would be now at peace.

Our supineness at the last general election has already resulted in mischief enough; let us take care that the Tory régime, which commenced with an encouragement of intemperance, does not end with an appeal to war. I should like to see a becoming earnestness on this solemn subject developing itself throughout the country. What are the 40,000 ministers of the Prince of Peace doing in the matter? Why, instead of wearing their congregations with ingenious hair-splittings in abstract theological science, do they not give up their Sabbath evenings to the teaching of elementary morality? We teach our children to scorn a Nero for fiddling while Rome was in flames, but here are we all fiddling, or something quite as foolish, while war and intemperance are threatening, not a city merely, but a whole kingdom. Our police records point to a wholesale demoralisation of society, and a devil-inspired Press is hounding on its reprobate following to the commission of the greatest crime possible—the rescuing from destruction a foul and loathsome despotism. Amid perils such as these, it surely becomes our leaders in Church and State to be well to the fore. What is needed appears to me some wide-spread oral delivery of facts such as those which have been pretty widely circulated by the "Eastern Question Association" in pamphlet form. Are there no younger men to take up and carry on the work of our illustrious elders, Messrs. Gladstone and Bright? Where are the Elishas to take up the falling mantles of these now venerable patriots? Why do not some of the able men who are now wasting their powers in the vain endeavour to stimulate the jaded palates of their over-fed congregations, step out of their little pulpits on to the wider platform of the outer world, and preach the Sermon on the Mount to a hungry and sin-sick multitude? A humanity, weltering in its iniquities, and sinking lower and lower in its infinite wretchedness, reck little the gorgeous temples which we are everywhere erecting. They seem but as the Pharisee and Levite passing by on the other side. Its urgent need is the practical help of a honest and sound-hearted Samaritan. In a country village near where I am writing might have been seen the other evening some 700 men and women listening eagerly, regardless of the pelting rain, to one such genuine successor of the apostles. As the manly utterances of that preacher of righteousness fell from his lips, the reporter of the press transferred them to his sheets, and in a day or two from twelve to fifteen thousand people were reading them. This was to work while it is called day. Would that England could turn half its parsons into Joseph Arches!

A. C.

#### DR. GEIKIE'S LIFE OF CHRIST.

To the Editor of the Nonconformist.

SIR,—May I ask a line or two in connection with the notice of my book, "The Life and Words of Christ," in your paper of this week?



1. I did not "cite Shakespeare, Goethe, and many others as witness to the worth of Jesus of Nazareth." My object was to rouse some whom no statement from inside would move to study for themselves the life of Christ, as a subject which even men like Jean Paul have felt "above all others in interest." I submit that this is a perfectly legitimate object.

2. My chronology is declared "unintelligible," and I am informed that "it would have been far better to have adopted the arrangement of events commonly received amongst English readers, as in Gresswell or Robinson, than to have disarranged the narrative in an arbitrary manner." The chronology of Robinson and Isaac Williams is followed strictly throughout, so far as I remember, except in the case of the visit to Nazareth, which, after much reflection and comparison of the arrangement in other lives of Christ, such as Sepp's and Pressel's, I introduced where and as I did.

3. The imaginary conversation of Jesus with His mother, to which objection is taken, is plainly given as not my own. So, also, is the account of the healing of Mary Magdalene. The virtuous indignation expended on them is, therefore, beside the mark, so far as I am concerned.

4. Objection is taken to my giving a paraphrase of our Lord's words, and not the words themselves as they stand in the Gospels. I submit that to give a paraphrase is sanctioned by many examples from the days of Erasmus down—to go back no farther: that my object was to simplify the meaning, often far from clear, as the existence of so many opinions shows; and that if you think I "give a very inaccurate paraphrase of the meaning of Christ," another reviewer is, on the contrary, of the opinion that "Dr. Geikie's paraphrases are generally most excellent commentaries." Lastly, good or bad, they are simply the sense given by the finest scholars I could consult, such as De Wette, Paulus, Meyer, Luthardt, Lücke, Ewald, and many others.

Trusting that your sense of English fairplay will insert this,

I remain, yours,

CUNNINGHAM GEIKIE.

Normanhurst, West Dulwich, July 25, 1877.

P.S.—I should have added above that my paraphrase is given as such, expressly, once and again.

[We are sorry that Dr. Geikie thinks that injustice has been done to his work. Our conviction is that most readers will judge it far more severely than we have done. Is he not unjust to Dr. Delitzsch in now throwing on him the responsibility of the fanciful descriptions mentioned above? Dr. Geikie deliberately adopted them. "It is not easy," he says, "to realise the daily life of one so different from ourselves as Jesus, but a fine poetical mind has imagined the scene of the healing of Mary Magdalene, and the appearance and acts of Christ so finely, that I borrow some passages from his pen." As to the paraphrases every reader can judge for himself—whether, for instance, the Parable of the Prodigal Son is better in St. Luke or in Dr. Geikie.—ED. NONCON.]

#### SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday night.

The House of Commons, which is not to be got together in any large numbers to discuss mere business matters, was filled to its utmost capacity on Friday, in anticipation of a lively discussion on the new rules devised to meet the case of Messrs. Biggar and Parnell. The necessity for making such rules arose out of the disgraceful scene of Wednesday, when, amongst other less illustrious people, the Chancellor of the Exchequer grew bewildered by the difficulty of his position, and angrily and ineffectively attempted to grapple with the great bugbear of the session. He succeeded chiefly in making himself ridiculous and the authority of the House of Commons impotent. On Friday the House met in response to an invitation to register the more deliberate proposals of the Government. After taking thought the Cabinet had arrived at the conclusion to propose two resolutions. One was identical in purport and almost in words with a motion that had been proposed three weeks earlier by Mr. Puleston, and was then withdrawn at the solicitation of the Chancellor of the Exchequer. The other proposed to decree that when a member had been twice called to order, and was declared by the Speaker to have set at naught the authority of the chair, a motion should be made prohibiting him from taking part in the further proceedings of the sitting. The accused is to have the opportunity of defending himself, after which, without further debate, the motion is to be put to a vote. This curious jumble of the authority of the Speaker and the authority of the House had the advantage of receiving the support of the Marquis of Hartington, who at a private conference with the Chancellor of the Exchequer had discussed the matter.

To get the House to agree with it was, however, a different and more difficult matter. There is

nothing which some of the hon. members more instinctively shrink from than a proposal to alter the rules of the House. Strangely enough this conservative objection comes from the Opposition benches, and from the most Radical section of this part of the House. It is men like Mr. Dillwyn and Mr. Anderson from whom objections in this direction usually comes, and on Friday night Mr. Dillwyn attempted to nip the project in the bud by postponing the discussion. On this amendment a long discussion arose, in the course of which Mr. O'Connor Power took the opportunity of fiercely demanding that he should—of course in a Parliamentary sense—be led out to instant execution. No delay for him, if you please. Let the issue be tried forthwith. Let the hour strike instant, for here was the man. This readiness on the part of the hon. member for Mayo to offer himself on the altar of Parliamentary indignation is indicative of the spirit which animates the obstructiveness which is responsible for much of their sustained action. There is a generous rivalry between Mr. O'Connor Power, Mr. Parnell, and Mr. O'Donnell in the endeavour to be the first victim of the formal punishment which the House of Commons threatens. But Mr. Biggar, safe in his pre-eminence, displays little of this generous impulse. It was amusing to watch him the other night when Mr. O'Donnell was attempting to emulate his historical feat of talking for four hours at a stretch. Mr. O'Donnell ignominiously failed, and Mr. Biggar watched his failure with a pleasant smile, stronger than ever in his conviction that there is only one Biggar, and that he is member for Cavan. But amongst the other three members there is open rivalry as to which shall be first in earning the crown of martyrdom, which may be worn all through the recess in view of a grateful and an applauding Ireland. Mr. O'Donnell had evidently made up his mind to distance all other competitors, and if I were a betting man I should back him as the probable winner.

Major O'Gorman is scarcely in the running, and though he has little excesses of ludicrous fierceness when under the influence of Mr. Parnell's contumacy or Mr. O'Donnell's outrage on good taste, the Major is too thorough a gentleman to make an out-and-out obstructionist. Moreover the Major cannot under any possible circumstances fail to be amusing, and the indignation of the House evaporates in uproarious laughter. On Friday night the Major, in view of possible hard labour between one and seven on the following morning, dined leisurely and well. He was absent during the greater portion of the debate, but at ten o'clock loomed large and threatening on the horizon by the door leading to the division lobby. Close observers of the Major could tell at a glance that he was on the war-path, and this he speedily demonstrated to the conviction, if not the satisfaction of the House. When other amendments had been disposed of, the Major, with his glasses lost on the top of his head, appeared on the scene, and wanted to know what the rules meant. "When any member shall do so and so," the Major read from the paper, and then fixing his luminous eyes on the Chancellor of the Exchequer, he thundered forth, "Member of what? Member of the Carlton Club?"

What the Major dimly saw—his glasses being, as I have said, above his forehead, where, though he diligently searched everywhere else, he never thought of looking—was that the wording of the proposed regulation left room for controversy, and controversy the Major does not like. So here he was with his amendment, which by no vocal effort could he manage to tack on in due form to the resolution. On the invitation of the Speaker the Major slowly but majestically sailed down the middle of the House till he reached the table, where he made a vain and prolonged effort to put his thoughts in writing. After he had been thus engaged for several minutes, Mr. Biggar, who had gone round the lobbies, suddenly appeared at his side, tugging at his coat-tails and volunteering to write the amendment for him. The spectacle was more comical than can be imagined by those who do not know the personality of the hon. members, and cannot conjure up a vision of the dwarfish figure of the member for Cavan suddenly placed side by side with the colossal proportions of the member for Waterford. The House burst into a roar of laughter, amid which Mr. Biggar subsided, taking refuge on the front Opposition bench, where he sat with folded arms between Sir Henry James and Mr. Gladstone.

At half-past one on Saturday morning it seemed that a prolonged fight, which would have put in the shade the seven o'clock in the morning sitting, was imminent. But the Ministerialists made it evident that they were prepared to sit out any factious opposition that might be offered, and the

threatened obstruction subsiding, the resolutions were passed. Whether they are worth the labour of the evening is a matter on which it seems to me there is little room for doubt. Possibly before the session closes, the House may have been furnished with an opportunity of assisting at a demonstration of the absolute impotence of the rules it has made with so much trouble and at such expense of time.

The House begins to show the influence of the approach of the recess. To-night, when the Chancellor of the Exchequer was making his statement as to the course of public business, the benches showed an appearance not usual at similar epochs. But the statement itself accounted for the phenomenon. When, at this time of the year the Leader of the House, in response to an invitation to state what bills the Government intend to stand by, and which they will abandon, finds in such measures the County Officers and Courts (Ireland) Bill, and the Post Office Money Orders Bill, subjects for deliberate consideration, and hums and ha's over probabilities of being able to go on with them or being compelled to abandon them, it is evident that the times are not very exciting. The most important part of the Chancellor of the Exchequer's statement to-night was anticipated by the reports which got out of the meeting of the Premier and his followers at the end of last week. Everybody knew that the Bankruptcy Bill, the Factories and Workshops Bill, and the Scotch Roads and Bridges Bill, would be sacrificed; and these dismissed, with the knowledge that the South Africa Bill and the East India Loan Bill will be proceeded with, there remains nothing of interest on the Orders. Under ordinary circumstances it would indeed be difficult to understand what business is to keep the House in session till August 15. But as we live now, in the constant company of Mr. Parnell and his two worthy coadjutors, no one knows what a day may bring forth, or what delays may spring up to stop the course of public business.

The sudden death of Mr. Ward Hunt was of course made the subject of a Ministerial reference. But Sir Stafford Northcote did it very awkwardly, Lord Hartington by comparison appearing as a graceful speaker. An accidental shock was given to what everybody desired to have as a solemn episode, by the sudden incursions of Mr. Serjeant Sherlock, with a question about the Irish Judicature Bill, which coming between Sir Stafford Northcote's statement and Lord Hartington's remarks, had a very jarring tone. Of course it is not easy to say anything in favour of Mr. Ward Hunt in his Ministerial capacity. He has been a dead weight upon the Ministry since it was formed, and his manner in the House of Commons has not been such as to endear him to those who took any part in its business. But these things are not thought of when a man is suddenly reported as dead; everyone regrets that the solemnity of the little scene to-night was marred, partly by the ineptitude of the Chancellor of the Exchequer, and grossly by the unaccountable incursion of Mr. Serjeant Sherlock. After this was over, the House went into committee on the South Africa Bill, at which it remained at work throughout the night—if work it could be called—which consisted chiefly of a series of speeches by Mr. O'Donnell, with the pauses filled up by Mr. Parnell, Sir George Campbell, and others.

There have been thirty-three drinking fountains for human beings and fifty-eight troughs for animals erected in London during the last twelve months.

At the annual meeting of a Sunday-school convention lately held in San Francisco, Cal., the singing was led by a choir of eight Chinese girls and six Chinamen.

HOWARD CHAPEL SCHOOLS, BEDFORD.—In answer to the appeal of the committee for the enlargement of these schools, Frederick Howard, Esq., a leading Wesleyan in this town, and of the firm of Messrs. J. and F. Howard, agricultural implement makers, has sent a donation of 100*l*. Contributions towards the Enlargement Fund have also been received from F. Bassett, Esq., banker, Leighton-Buzzard; Col. W. B. Higgins, J.P., Pict's Hill, Beds; W. Bond, Esq., Brookside, Cambridge; and others.

NEW PRESBYTERIAN CHURCH IN NORTH LONDON.—In the presence of a large company, on Saturday, Mr. James Watson, member of the London School Board, laid the foundation-stone of a new "Presbyterian Church of England," at Crouch Hill, close to the station of the Midland Railway. The structure, which stands on the Holly Park Estate, will in style be Geometric Gothic, and will cost 5,500*l*., of which sum 2,170*l*. has already been subscribed. The church is so constructed that when opened it will be capable of seating a congregation of 600, which subsequently may be increased to 900.



## THE WAR.

## NORTH AND SOUTH OF THE BALKANS.

The past has been a comparatively inactive week on both sides the Balkan range. The very severe reverse sustained by the Russians at Plevna (and described below) required a new distribution of forces. More corps were sent across the Danube on to Tirnova, headquarters were removed back to Biela, and some Roumanians were sent across the river to garrison Nicopolis, so that the Russians there might join the army which is to operate against Osman Pasha, or that which will be needed on the other side of the Grand Duke's communications by the advance from Shumla towards Osman-Bazar of Mehemet Ali, the new commander-in-chief, who is said to have a large force. In all probability some decisive battle will soon be fought, which will settle the military question north of the mountains.

The 4th Division of the Roumanian army, under General Manu, has crossed the Danube, and occupied Nicopolis, where the flag of the 5th Regiment now floats. Their main body will cross to Nicopolis as soon as the bridge now being erected is completed.

A Turkish official telegram from Plevna, under date the 26th inst., states that the Russians have been driven from Loftcha. It seems that a Russian force was lately sent forward from Tirnova and occupied the place referred to. In order to strike these advancing troops, or else to place himself on the road which leads through Etropoli to Sofia, Osman Pasha broke up from Plevna on the 26th, and, driving in the Cossack outposts, marched the next day upon Loftcha, a "quaint and picturesque" town, seated amid the basaltic rocks through which the rapidly-flowing river Osma works its tortuous channel. According to telegraphic news the Turkish Army closed with its adversaries on Saturday, and the result of a hardly-contested action, which lasted six hours, was the capture of the town and the defeat of the Russians. Osman Pasha at once began a pursuit. This may mean, as we have hinted, that Osman Pasha desired at once to anticipate the meditated attack on his position at Plevna, and place himself securely on the road to Sofia, or that he marched on the Osma expressly for the purpose of threatening the Russian line of communication across the Balkans. At Loftcha he is equidistant from Tirnova and Gabrova, the road through Selvi to each place being about fifty-five miles on respectable highways. His presence there must be a source of great irritation to the Russians. If pressed by superior numbers he can retire to the Isker on the road to Etropoli, while, should he be unmolested, which is most unlikely, he can contrive and execute fresh onsets.

The Turkish Army has experienced a great loss by the death of Aziz Pasha, who was killed during a slight skirmish sixteen kilometres from Rasgrad. He was struck by a rifle-ball through rashly exposing himself.

Mehemet Ali Pasha intends to attack the Russians in the rear by way of Tirnova, whither he began moving the main body of his troops on Saturday at noon. Report says that they are from fifty to sixty thousand men.

Apprehending a simultaneous attack from the east and west upon their scanty detachments between Tirnova and the Balkans, the Russians are erecting temporary fortifications at several points of the line. Karabunar, south of the Balkans, is likewise being fortified.

The defeat of Suleiman Pasha, reported in an alleged Constantinople telegram, seems to be a Vienna rumour, and no more. The statement is contradicted at Constantinople, and ignored at St. Petersburg.

Two fresh army corps are being mobilised in Russia. Evidently the Russians have an idea that a critical moment is at hand, for not only are troops pouring into the country in large numbers daily, but an army of 80,000 men will shortly be encamped in and around Ploesti.

Upon the southern side of the Balkans the Russian advance appears to have been checked. Yeni Sagra, which has been several times reported as having fallen into their hands, is still occupied by the Turks, and Raouf Pasha reports that on Sunday he repulsed an attack upon that place. Suleiman Pasha is marching upon Yeni Sagra with his army, and it is probable that by this time the forces of Raouf and Suleiman are concentrated there. The number of Russians beyond the Balkans is given as 25,000, a smaller number than has generally been assumed. Delay is caused by the difficulty of getting artillery and supplies through the passes, but an onward movement it is expected will soon be made.

## THE BATTLES AT PLEVNA.

The more detailed accounts received from Bucharest fully sustain the earlier reports of the Russian loss at Plevna on the 20th and 21st inst. We are told that General Krüdener, who commanded the 9th Corps not far from Nicopolis, expected the troops of Osman Pasha to advance from Widdin, along the Danube, whereas they turned off towards the Balkans, and took up a position near Plevna. On the 19th a Russian detachment of about 1,500 men advanced beyond Plevna, and came upon about 8,000 Turks. A skirmish ensued, and the Russians were driven back. During the night

General Krüdener sent 6,000 men, under General Schilder-Schuldner, to reinforce his left, and the Turks were also strengthened to the extent of, it is said, 12,000 men, making them 20,000 strong. On the morning of the 20th the Russian commander, General Krüdener, ordered an attack, not knowing that the Turks had been reinforced during the night, and his 7,500 men began the fight, under the supposition that they were about equal in numbers to the Turks. This day's encounter was much more disastrous to the Russians, but they were not driven from Plevna, which was still occupied by their troops, although their losses were heavy. On the night of the 20th, 3,000 men were sent to their assistance from the garrison of Nikopol, and on the 21st an engagement began which lasted all day, and resulted in the Russians losing their positions and in the occupation by the Turkish troops of Plevna, where Osman Pasha established his headquarters. "It is evident that this defeat was entirely due to bad generalship, and cost the Russians at least 2,000 men. The Turks did not follow up the advantages they had gained by the three days' fighting. Up to Sunday they were at Plevna, and the Russians in front of that place, where they had been reinforced by two divisions of the 4th Corps, under General Zaton, and the greater part of the Nikopol garrison, together with troops from the army of the Czarevitch before Rostchuk.

The conflict at Plevna has been renewed, there being, it is stated, about 25,000 on each side. According to a telegram in the *Standard* it began on Saturday, the Russians taking the offensive. Their first attack was repulsed with severe loss, two regiments being nearly annihilated. Fresh troops were brought up, and the battle raged till nightfall without decisive advantage on either side. At daybreak on Sunday morning it recommenced. The result was unknown at Sistova, but the last reports were that the Russians were gaining ground. A gentleman who had crossed from Sistova, said he could not hear any authentic news which would justify the belief, but he saw fifty Egyptian troops who were brought in as prisoners from Plevna. These, however, were probably cut off and captured during the first day's fighting. A large convoy of wounded Russians passed through Bucharest on Sunday night on their way to the north.

## REPORTED RUSSIAN VICTORY NEAR RUSTCHUK.

The following appears in the *Times* yesterday as from its special correspondent:—

"BUCHAREST, July 30.—A despatch from Sistova states that an important engagement was fought yesterday near Rustchuk between the Army of the Czarevitch and Ahmed Eyoub Pasha. The Turkish corps is reported to have been defeated, and thirty guns, ten standards, with 5,000 prisoners, are said to have fallen into the hands of the Russians. The losses of the latter are not stated. Later official despatches confirm the reported Russian victory near Rustchuk, and the number of Turkish prisoners is now given out to be 8,000. The army of Eyoub Pasha is stated to be completely routed. The Russians will probably at once resume the offensive, and follow up the advantages already gained."

[The above report has not been confirmed from any source, and is probably an invention. The same correspondent, in a telegram dated yesterday, says he had the information from a Russian general.]

## THE WAR IN ASIA.

According to a telegram from Mukhtar Pasha, dated the 25th inst., a reconnoitring party has penetrated three leagues beyond the Russian frontier. The Turkish troops returned to their camp after an unimportant engagement. There has been no engagement on the side of Bayazid, where a great battle had been reported. Mukhtar Pasha is in a very strong position on a plateau at Soubitan, near Aun (?), twenty-three miles south-east of Kara. Ismail Pasha has been nominated chief in command of the Turkish right wing, including the Van division. He has resigned the Pashalic of Erzeroum.

It is reported that General Tergukasoff has received a reinforcement of 25,000 men. Two hundred cannon have arrived at Tiflis to reinforce the Caucasian Army.

The official *Wiener Abendpost* publishes St. Petersburg advices stating that the rebellion in the Caucasus, if not formidable, has yet increased very considerably. Many young officers of Caucasian nationality who were educated in the Russian military institutes have joined the rebels and fight as their leaders. Almost daily the Russian Government paper publishes the names of these officers, who are struck off the roll. Schamyl's eldest son, who had long hesitated, has gone over to the insurgents. However, there is little unity among them, and they are scattered in small detachments. The Government is despatching trains of reinforcements to the Caucasus every day.

## BRITISH TROOPS FOR THE MEDITERRANEAN.

The Euphrates and the Crocodile, troopships, have sailed for Malta. The troops they take out will bring up the garrison to 8,100 of all ranks.

Three other Indian troopships are being prepared at Portsmouth. They are expected to be ready to sail, if occasion require, on the dates fixed upon—viz., the Serapis on the 5th, the Malabar on the 8th, and the Jumna on the 11th of August. These large steamships are expected to take out the 8th, 19th, and 100th Foot, the 3rd Rifle Brigade, the 17th Lancers, the 8th Hussars, and the 5th Brigade Royal Artillery. Contracts have been signed for the tobacco supply of all these troops.

While the Himalaya and Tamar, at Devonport, are likewise undergoing hasty repairs, negotiations have been reopened with the Pacific Company at Liverpool for the Government use of their six principal steamers, chiefly for the conveyance of horses.

In answer to a question from Sir W. Lawson on Monday, the Chancellor of the Exchequer said the Mediterranean Fleet had only left Besika Bay for two or three days' exercise, and probably had returned by this time.

The *Political Correspondence* of Vienna publishes the following intelligence from St. Petersburg:—"In leading Russian circles here the steps taken by England are interpreted as a demonstration of not much significance, and it is firmly believed that England, isolated, will avoid any warlike step. An eventual occupation of Gallipoli could only lead to a collision in case the British troops were to unite with the Turkish Army; but a non-aggressive landing of troops in Gallipoli would simply be ignored by Russia."

In consequence of the despatch of British troops to Malta, a regular campaign has been opened by the entire Russian press against England. Some journals laugh at the insignificant force England can spare for an Eastern war; others fiercely declare that odious England is fighting Russia even now, seeing that the Egyptian troops have been equipped with English money; while all agree in regarding English antagonism as a matter of indifference and a contingency not to be dreaded by Russia. The Russian press is also pretty unanimous in announcing the absolute expulsion of the Turks from Bulgaria, and the determination of Russia to open the Dardanelles.

## EXTRACTS FROM CORRESPONDENCE.

THE DESTRUCTION OF YENI SAGRA.—Writing on the 14th instant from Yeni Sagra, a town in Roumelia, about twenty miles south of the Balkans, a naval correspondent of the *Times* says—"The sight here is a strange one, and not easily to be forgotten. A plain of about half a mile wide separates the railway from the town, and on this is encamped a Turkish army of some 2,000 or 3,000 men. The whole place seems one vast scene of disorder, and everything is littered about, while a horde of irregular horse are bivouacking on the open ground, and half of them scampering about for no imaginable reason. On the other side of the railway—a sight that is quite heartrending—is a great crowd of upwards of 500 to 700 unfortunate women and children huddled together with the few miserable chattels they have been able to save from the sack of their homes lying around them. Right or wrong, whether they are Bulgarian or Turk, the heart cannot contemplate so much undeniable misery without a pang. It was hard to know for which one felt most—the poor old tottering crones, who, at the far end of their lives, are cast out destitute and beggars, their homes rifled and nothing left in the world but what they stand up in, or the small children who were crying and clinging to their mothers without even knowing what they were afraid of, but probably with some terrifying recollection of the night before last, the red flames and the fierce plundering devils, the smoke and din of a town being sacked. I went off immediately to explore the town, and saw a scene of desolation and ruin that years will not efface from my memory. A large quarter of the town is in complete ruin—utterly destroyed, with the smoke still curling up among the stones and rafters, the baths, mosque, and other public buildings destroyed, and the whole of the rest of the town, every shop and every private house completely gutted, furniture destroyed, and things lying pell-mell all over the place. There is no doubt, however, that a great many things were removed by the first of the refugees. The silence and desolation were quite saddening, and the only living things were a few wretched-looking dogs, a great many ducks and geese, cocks and hens, and a few stray cats. At the entrance to the village we met a Turkish escort bringing out the last remaining inhabitants, all women and children, who had been found lurking about after the order to depart had been given—poor unfortunate creatures still lingering about their homes with a despair as to what is in store for them. It is difficult for us to realise this terrible position at a distance—the hopeless misery of those hundreds of people, packed away like cattle in trucks and luggage vans, and disembarked in a strange city, 100 miles away. I went into every kind of house and all sorts of shops; I saw bedding and clothes, broken looking-glasses, pots, pans, plates, musical instruments, letters, account books, children's toys, dolls, packs of cards, and an infinite number of other things, all lying broken and pell-mell. In the grocers' shops, salt, sugar, beans, stone jars, lanterns, nails, red ochre—everything that is to be found in a *bakal* in these lands, all scattered about; in other shops, millinery, all torn and spoilt, and in every kind of out-of-the-way corner one came across things out of their place. So complete is the destruction, even to doors and windows, that one cannot imagine how it could have been done in so short a space of time. But this sacking and plundering applies only to the Bulgarian quarter of the town. The Turkish quarter, including mosque, baths, &c., as I said before, is utterly destroyed, and simply lies a smouldering mass of undistinguishable ruin. Moreover, from the Turkish quarters not being all contiguous, and yet being all burnt, the idea that the fire was the result of accident is utterly precluded. I must give what I believe is the true history of the destruction of



Yeni Saghra in as few words as possible. On Saturday, the 14th, the Russians had advanced as far as Hairem Burgaa. At their approach the whole Turkish population of Yeni Saghra fled. The Bulgarian population then burnt and probably sacked the Turkish quarters. But the Russians did not advance, but were driven back, and the Bulgarians had reckoned without their host. In revenge the Irregulars, or Bashi-Bazouks, who are quite beyond control, sacked the Bulgarian quarter, and very likely may have killed a few in the scrimmage, though at present it seems impossible to prove it. The general has since ordered every soul to depart from the town, for encamped outside are over 1,000 of these lawless ruffians, and he cannot answer for what further villanies they may commit. It is thus absolutely true the Irregulars looted the town, and it is almost equally true the Bulgarians began the trouble."

**MASSACRES AND ATROCITIES AT THE SEAT OF WAR.**—The Vienna correspondent of the *Times*, telegraphing on Sunday, says:—"I have just received the following details as to the Kavarna massacres, announced a few days ago. Fifteen hundred Circassians attacked Kavarna, and demanded a contribution of 60,000 piastres. The population, being very poor, could not pay, whereupon the massacre commenced. The Christians, however, armed, and there was a real combat; but 100 persons were massacred and the town was pillaged. Five hundred persons fled to Balchik, whence an Austrian Lloyd steamer took them to Varna, where there are now more than 50,000 refugees. At Constantinople itself such a panic prevails among the Christians that Count Zichy has found it necessary to station a Lloyd steamer at Therapia to take fugitives on board in case of emergency." The *Times* special correspondent at Constantinople, telegraphing from Syria on July 27, says:—"In the provinces the manufacture of Russian atrocities seems to have become a regular business, carried sometimes to the extent of tampering with the letters and even forging the telegrams of newspaper correspondents. In the provinces where Turkish authorities have control, both letters and telegrams are subjected to pressure to make them report imaginary Russian atrocities. It is almost impossible to get at the exact truth from the mass of conflicting evidence, but I have reason to believe that atrocities are committed on both sides." Telegraphing from Bjela on July 26, the correspondent of the *Daily News* states that the official reports of Baron Liegnitz, the German military attaché, amply corroborate the accounts already transmitted of the Turkish barbarities practised on the fallen Russian soldiers at Shipka. Baron Liegnitz found a mass of Russians with their heads cut off, and collected in one place. Russian dead bodies lay about naked, headless, and mutilated. The Russian wounded in the recent reverse at Plevna suffered equal cruelties. A wounded soldier, who on falling pretended to be dead, and afterwards rejoined his regiment, reports seeing one of his own officers, who fell near him, mutilated, and his ears, nose, and tongue cut off. A retreating regiment endured the horror of seeing its own colonel, who had fallen in the retreat, cut to pieces before the regiment had got out of sight. It is believed that none of the Russians who fell at Plevna were allowed to survive. The Russians lost about two thousand men there.

#### MISCELLANEOUS.

The expected ordinance of the Russian Government summoning the reserve men of the landwehr to the colours has now been promulgated. It promises State support, if need should arise, to the families of the men now called out.

The Russians are organising municipal governments in Kalofer and other towns held by them south of the Balkans.

The 7th and 15th Russian Divisions have passed through Jassy on their way to the Danube.

Some fifteen of the Bulgarians taken to Constantinople have been shot.

At a meeting of the Stafford House Committee on Friday, it was stated that 18,001 had been subscribed to this fund (including 5,300 from the inhabitants of Hyderabad), of which 15,365 had been expended, leaving a balance of about 2,636.

The old report is now revived that the German and Austrian Emperors will probably meet at Salzburg early in August.

A telegram from Athens states that the feeling of the Greeks in favour of intervention in the war continues; that military preparations steadily continue, but that as yet there is no rising in Thessaly.

The news of the Kavarna massacre in Bulgaria is producing a very deep effect in Greece. The Greek Government and people are not anxious to aid the Russian conquest, but will sternly avenge their murdered countrymen.

Mehemet Ali has telegraphed for General Klapka, offering him his own conditions. Altogether under the present régime there is a different attitude towards foreigners.

It is still asserted at Constantinople that about 2,000 Circassians refused to go to the front on the ground that they wished to guard the capital, but some have since been forced to go.

In Northern Bulgaria the Russians are levying Christian recruits; in Southern Bulgaria and Bosnia the Christians are being made to join the Turkish army, lest they should join the invaders.

The Czar has appointed General Gourko, whose detachment first crossed the Balkans, his adjutant-general.

Before the Danube was crossed it was calculated by some that the passage would cost the Russians 30,000 men. Now the river has been mastered, and the still more difficult passes of the Balkans have been forced, and the *Daily News* correspondent reckons the Russian loss at some 6,000 men all told.

Renewed explicit assurances of their pacific intentions and firm determination not to depart from the programme of neutrality have, according to Saturday's *Courrier d'Italie*, been within the last few days, given to the Powers by the Italian Government.

According to a despatch from Batoum, Hobart Pasha's fleet was in that port on Saturday, and was intending to proceed eastward.

A despatch from Victoria (Vancouver's Island) says the dockyard there is making preparations for active service in case of war, and Esquimaux has been made a depot for supplies.

The Russians will soon finish another bridge at Petroceni, above Rustchuk, where they have been working for some time, unmolested by the Turks.

The insurrection in Bosnia is being renewed, but its success is said to be doubtful. Three battalions of regulars from Sienitza have passed through Serajevo to Mostar. One battalion has been sent as a reinforcement to Zvornik, on the Serbian frontier, and a transport train of 300 horses has been sent with ammunition to Trawnik. Engagements are reported to have been fought at Hrasnova and Agilsh, in both of which the insurgents had 365 killed, among the slain being the Voivode Bilbia. The governor has issued an order for the formation of a Christian volunteer corps, but nobody has been enrolled. A forced loan has been raised in Bosnia, every district and town being forced to contribute at least 1,000 ducats, and even more, receiving paper acknowledgments for cash.

Eshreff Pasha, the commandant of Rustchuk, as well as Abdul Kerim, the ex-commander-in-chief, and Redif Pasha, the ex-Minister of War, are to be tried before a court-martial.

Both at Nikopol and Tirnova, the Mussulmans who did not flee before the Russian occupation of these places are living apart from the other inhabitants, under the protection of the Russian soldiers.

The European residents are leaving Constantinople in great numbers. The Trieste boat of Friday last carried away 252 passengers of all classes, and soon after noon on Monday all the berths were taken in both the French and Italian boats which were to sail this day.

The Grand Duke Nicholas has ordered the Dobrudzha Corps to Sistova, a small force remaining near Silistria.

The Sheikh-ul-Islam has been dismissed by the Sultan for reasons unexplained. His successor has had read in the mosques a charge recommending to the Mahometan community calmness and resignation, and the avoidance of acts of hostility towards Christians.

The Russian Admiral's flagship Bayan, from San Francisco, arrived on the 1st July at Vladivostock, where the remainder of the Russian squadron is also expected. The port is defended by forts and torpedoes. The commander of the British China squadron will proceed to Vladivostock shortly.

The English and French Ambassadors quitted Rome on Monday, after a long and serious conference with the Italian Minister for Foreign Affairs regarding the Eastern Question.

A letter from Tirnova says "the municipal organisation is going on rapidly. The native police are already established with a special uniform. The Turkish inhabitants begin to take heart, and come into the town with produce from the country round."

The Bulgarian Legion is reported to be increasing daily in numbers, and the fresh enlistments are sent rapidly over the Balkans to await General Gourko's command.

The correspondent of the *Standard* from New Adrianople telegraphs on Monday:—"I have just seen seven Bulgarians hanged here at Karabounar for destroying railway bridges."

The Prussian correspondent of the *Times* telegraphs:—"A number of Russian railway companies have informed the Russian Government that they find it exceedingly difficult to fulfil their promises to their creditors and continue the payment of interest on preference shares in gold. These shares being directly or indirectly guaranteed by the Russian Government, a total amount of about £20,000,000 sterling was placed at different times in Germany. Were the companies now authorised to pay in paper money, half the capital invested would be lost."

#### THE FRENCH CRISIS.

Marshal MacMahon's visit to Bourges on Saturday was, at the best, only a tolerable success. The *Journal Officiel*, as a matter of course, reports that there were enthusiastic cries of "Vive le Maréchal!" "Vive le Président!" on his leaving the Cathedral, that the town was brilliantly illuminated, and that at the fireworks the Marshal was cheered by the crowd. An English correspondent, however, assures us that the crowd was small, most people remaining at home or in the *cafés*. Here and there, he adds, a few feeble shouts of "Vive MacMahon!" were heard, but they were at once drowned by numerous cries of "Vive la République!" and one person shouted, "Vive l'Empire!" but there was no other demonstration. The Marshal

first of all went to the cathedral, where the Archbishop, Monsignor de la Tour d'Auvergne, formerly a strong Bonapartist, after remarking that it had several times been visited by "our Sovereigns," said:—"We all know that you will still remain where you are, and that you will go to the end. We have confidence, therefore, that God, who protects France, will protect you, and restore to our dearly-loved country those old days of prosperity and glory." On repairing to the prefecture, the Marshal was addressed in a fulsome speech by the Mayor of Bourges, who welcomed him as being the fittest man chosen by France to fulfil in these troublous times the supreme rôle of those old arbiters who, extending their respected arms towards the scene of combat, stopped the engagement or imposed a truce. The Marshal, he said, would insure peace abroad and order at home, guiding and sustaining all those who, like him, defended the eternal principles on which that order reposed, and which might be summed up in the motto, "Dieu et Patrie." The Marshal replied as follows:—

I am happy to have been able to visit Bourges, and I feel deeply touched by the reception given me. I thank its inhabitants and the entire Department of the Cher for it. You offer me, in its name, testimonies of confidence, which are now especially precious to me. They encourage me to pursue the policy which you have just defined—abroad, to maintain peace; at home, to march on the ground of the Constitution, at the head of the men of order of all parties, to protect them, not only against subversive passions, but against their own excesses, and to claim from them that they make a truce with their divisions, in order to ward off the Radicalism which is our common peril. Such is my aim, I have never had any other. My intentions have been accused and my acts misrepresented. There has been talk of foreign relations endangered, of the Constitution violated, liberty of conscience menaced. People have gone so far as to call up the phantom of I know not what return to the abuses of the old régime, of I know not what occult influence which has been called the government of priests. These are so many calumnies. The public good sense has already given them their due in France and abroad. They will not discourage me for a moment. They will not prevent me finishing my task, with the co-operation of the men who have been in the country the devoted auxiliaries of my policy. I have confidence, moreover, that the nation will respond to my appeal, and that it will decide, by the choice of its new representatives, to put an end to a conflict, the prolongation of which could only injure its interests and hinder the peaceful development of its greatness.

In responding to other addresses from the Council-General and the Chamber of Commerce, the President of the Republic affirmed that his Government was entirely devoted to the interests of commerce, industry, and agriculture. France, he said, had done her best to localise the war in the East, and, he added, that the first object of his policy was peace. In the evening the marshal gave a dinner to the chief dignitaries of the town, which was followed by a brilliant reception.

The Ministerial papers, determined at any risk to perform their duty to the Government, highly praise the marshal's speech, but the Radical press is unanimous in its expressions of dissatisfaction. The *République Française* says that a simple decree convoking the electors, with a preamble of the President, mentioning his political and military services, and telling the country that he never intended to do it any violence, and that he was not afraid of its free judgment, would have done more to satisfy and calm public opinion, and would have done more credit to the marshal than his speech at Bourges. The *Bien Public* compares his speech to water, which runs through your fingers when you try to catch it. The speech, it says, is so commonplace and so empty of ideas that it is difficult to criticise it. It is filled with words which mean nothing at all, or, at any rate, the precise meaning of which escapes one. *La Presse* says the speech will displease the Monarchists, because it is too MacMahonian; it will not please the clerical parties, because it disavows their assistance; it will irritate the Republicans, because it reveals a *parti pris* of resistance to the wishes and will of the country. It will alarm the sincere Liberals and even the Monarchists, because it has a timid air of Cæsarism.

The French elections have not, according to the *Moniteur*, been finally fixed for the 14th of October, although it is most likely that they will take place on that day. The *Moniteur* reports the Duc Decazes as having said that no question of foreign affairs can affect the decision of Ministers on the matter. The Duke is said to have added that he has no fear of sudden or grave complications arising out of the war.

Press prosecutions continue in France. The managers of the *Lanterne* and the *Mot d'Ordre* have each been sentenced to 5,000 francs' fine for publishing articles said to have been written by M. Rochefort. The manager of the *Courrier de France* has been sentenced to one month's imprisonment and a fine of 2,000 francs for publishing articles insulting public functionaries. The courts at Rouen and Bordeaux have acquitted the booksellers who were prosecuted for selling newspapers.

A Paris correspondent says:—"The Conservatives hope by means of the pressure put upon the constituencies to gain fifty seats from the Liberals, but the Liberals only expect to lose thirty. It is not anticipated that the Imperialists will gain any important advantage, and there is no hope of the Empire being re-established for several years to come, unless the country becomes alarmed by Radical successes. The Orleanists would much sooner join the Republicans than the Imperialists,



but they would prefer even the Empire to a Radical Government.

The Bonapartists have fallen into schism. M. Rouher, the Duke de Padoue, and M. Jolibois, the executive of the Bonapartist Committee, have put forth a manifesto in the *Ordre* rebuking M. Paul de Cassagnac for his inconsiderate articles and expostulating with the Government for what they consider their fair share of official patronage at the coming elections. M. de Cassagnac confesses that he does not count very confidently on a Conservative majority at the elections; that a minority of fifty would be a signal victory; that M. Gambetta having predicted the return of 400 Republicans, any considerable lower figure would show the reduced Republican majority that if they were not quiet a second Dissolution would dispose of them. To secure a Conservative majority, M. de Cassagnac would require the state of siege, in order to bridle the Press.

The *Gaulois* prophesies that the final result of this campaign will be the return of the Republicans, who, instead of being vanquished, will come back victors.

The Ultramontane *Univers*, commenting on the Marshal's disclaimer of a Government of priests and of the abuses of the ancient régime, says such a protest is a weakness calculated only to paralyse the support of which he stands greatly in need.

At Mulhouse, in Alsace, a subscription of a million of francs has been raised for the Republican electoral committee.

### Epitome of News.

The Court remains at Osborne, and is expected at Balmoral about the 21st inst. for a prolonged stay.

The Queen has given a subscription of 50*l.* towards the expenses of the Social Science Congress to be held in Aberdeen in September next.

At Ostend it is believed that the Prince of Wales will shortly pay a visit there to the Crown Prince and the Crown Princess of Germany.

The Queen has given orders to photograph the pictures by Rubens at Windsor Castle for the exhibition of Rubens' works next month at Antwerp. These pictures have never been engraved or reproduced in any manner.

The course of the fever under which Prince Albert Victor is suffering has, during the past week, been favourable. The symptoms have been but moderately severe. On Sunday the Prince was progressing favourably.—*Lancet*.

There have been frequent Cabinet Councils during the week, from one or more of which Lord Salisbury was absent.

The Earl of Beaconsfield visited the Westminster Aquarium on Friday. One of the objects which attracted his lordship's attention was Pongo, the newly-imported gorilla.

On Saturday the Earl of Beaconsfield and Mr. Montagu Corry arrived at Osborne, and dined with the Queen and royal family. Lord Beaconsfield had an audience of Her Majesty on his arrival.

On Friday there was a meeting of Conservative members at the Foreign Office, at which the Chancellor of the Exchequer called attention to the state of public business, and especially to the resolutions which he had framed in concert with the leaders of the Liberal party. In the discussion which followed, the course taken by the Government was generally supported, but Mr. Sandford dissented from the policy of the resolutions. Lord Beaconsfield, who was loudly applauded, delivered an animated speech, in which he expressed the pleasure it gave him to find himself once more in the company of so many of his old comrades of the House of Commons. He regretted that any change should be made in the rules of that House, but he regarded it as absolutely necessary that the proposed resolutions should be adopted.

It is now said that Parliament will probably not be prorogued until Friday, the 17th of August. If, even then, it is considered extremely probable that several more of the Government measures than those already named will have to be sacrificed.

It is expected that the Earl of Beaconsfield will attend the annual dinner of the Buckinghamshire Conservative Association, which is appointed to take place at Buckingham on the 7th of August.

Lord Sandon, M.P., will preside at a Conservative demonstration, to be held under the auspices of the London and Westminster Association at Hatfield Park, the residence of the Marquis of Salisbury, on Monday next, the Bank Holiday.

One of the events of the Prize Day at Marlborough College on Tuesday was the presentation to Canon Farrar, the late head master, and now of St. Margaret's, Westminster, of a service of plate value 200 guineas.

The Marquis of Salisbury on Friday distributed the prizes awarded to the successful students of the Indian Engineering College at Cooper's-hill. In the course of an address he referred to the famine in India, and said there was too much reason to fear that a second period of famine was settling down on Southern India, and that the consequences which are likely to attend it would be of the direst nature.

An application was made to the Master of the Rolls on Saturday for an order for the winding-up of the *Daily Express* Newspaper Company (Limited). The petition was presented by a creditor for 492*l.* worth of paper supplied to the company. Mr. Romer, who appeared for the company, pleaded for

time. He said that the circulation of the newspaper had increased to 10,000, and it was becoming a valuable property; and if time were given to the company it would be able to pay in full the few debts it owed. The Master of the Rolls said it was well known that payment was the only answer to a creditor's petition, and he made the usual compulsory order.

Sir Arthur Hobhouse on Friday distributed the prizes which had been gained at the midsummer examinations of the pupils of the Middle-class Schools, City-road. Mr. Fitch, one of Her Majesty's Inspectors of Schools, spoke in high terms of the discipline and intellectual vigour which he found in the course of his examination.

Mr. Chamberlain, M.P., introduced on Saturday a deputation to the Trustees of the British Museum, which, representing more than sixty municipal corporations, pointed out the necessity of the national collections being rendered available for the benefit of museums under the charge of provincial corporations. The Duke of Somerset, on behalf of the trustees, promised that the matter should be carefully considered.

The Scotch papers report that Dr. William Keddie, Lecturer on Natural Science in Glasgow Free Church College, suddenly dropped dead on Thursday night, while in the act of opening a prayer-meeting at Oban. Up to the moment of his death Dr. Keddie had appeared to be in excellent health.

The death is announced of a once celebrated character, John Frost, the Chartist. Although a Monmouth magistrate, Mr. Frost took a leading part in the Chartist riots in South Wales, for which he was tried and condemned to death, the sentence being afterwards commuted to transportation. Unlike his companions, he lived to return to England, and had resided for many years near Bristol.

The quantity of fresh meat landed at Liverpool last week was considerably in excess of the arrivals for many weeks past, amounting to 3,035 quarters of beef and 150 carcasses of mutton. The number of live stock landed during the same period was 290 head, but next week it is expected that the arrivals of the latter will be much greater, as two extra steamers are now on their way from New York with 247 live oxen and 675 live sheep.

The unusual process of forbidding the banns was witnessed in St. James's, Hatcham, yesterday morning (Sunday). The Rev. Mr. Gardner, the pro-vicar, was reading them at the usual time, when a young man rose and forbade them. He is said to be a near relative of the lady. The pro-vicar invited the objector to the vestry after service. The formal objection was that the lady was non-resident, but this was denied.

Sir Charles Reed, Chairman of the London School Board, presided on Friday evening over the public opening of a new school in the Belleville-road, New Wandsworth, with accommodation for 816 children, at a cost of 13*l.* 5*s.* 1*d.* per head.

Strong opposition, it is stated, will be offered to the bill which has just been brought down from the House of Lords sanctioning the enclosure of nearly 6,000 acres of commonable land. Mr. Fawcett has taken the lead in the opposition by giving notice of a hostile resolution on the second reading.

The Home-Rule members of Parliament held a meeting on Friday afternoon in regard to the obstructionist policy recently pursued by certain members of the party. It is not said whether any, or what resolution was come to on the occasion, but Mr. Butt is reported to have given the meeting to understand that should the present aimless obstruction be persisted in, it might become necessary for him to consider whether he could continue to hold the position of leader of the party.

Mr. J. P. Brown-Westhead died on Wednesday at his residence, Leacastle, Worcestershire, in his seventieth year. The deceased was a Liberal, and formerly sat in the House of Commons for the city of York.

A return issued of the expenditure in the Tichborne prosecution shows the total sum to have been 60,074*l.* 19*s.* 4*d.* The jury received 3,780*l.*

Mr. Alfred Mellor Watkin has issued his address to the electors of Grimsby. He undertakes to devote his best energies to the promotion of local interests and institutions. He is sincerely attached to the Liberal party, and advocates liberty without license, religious equality, and economy in national expenditure. Dr. Philip Sayle, apparently a partisan of Dr. Kenealy, has come forward with a flaming Radical programme, and avows he will go to the poll. This has induced Major Siddon, a local timber merchant, to stand as a Conservative. As the Liberals are likely to split into two parties, it is thought by many that the Conservative candidate will be at the head of the poll.

The Reading Working Men's Liberal Association have unanimously resolved to join the National Federation of Liberal Associations.

Cadwalader Jones, a farmer, was again brought before the Dolgelly magistrates on Friday on a charge of having murdered a young woman named Sarah Hughes, whose remains, shockingly mutilated, have been lately found. Another remand was granted for the completion of the depositions. The prisoner admitted his guilt to an inspector of police during the search for the body of the deceased.

It is thought that Mr. W. H. Smith will be appointed to succeed the late Mr. Ward Hunt as First Lord of the Admiralty.

It is anticipated that Lord Burghley, eldest son

of the Marquis of Exeter, will be the Conservative candidate for the vacancy in the representation of North Northamptonshire, caused by the death of Mr. Hunt.

The Court of Aldermen of the City of London met on Friday to decide the question of the eligibility of Sir John Bennett to be admitted as the representative of the Ward of Cheap. The election was the subject of the petition, and the majority of votes was declared to be in Sir John's favour. The court, nevertheless, decided on Friday that the worthy knight was "not a fit and proper person to support the dignity and discharge the duties of an alderman of the city"; and a new election was ordered. Sir John has, it will be seen, issued an address soliciting re-election. It is thought that he will be unopposed.

In consequence of the death of Mr. Ward Hunt, the Ministerial banquet at the Mansion House, which was fixed for to-day, will not now be held. All the principal Ministers had declined the invitation, probably in fear of the Eastern Question, so that the Lord Mayor was probably glad to abandon the banquet altogether.

The *Mark Lane Express* says the general tenor of the reports which have come to hand is decidedly against an average yield. Harvesting may begin in about a week in the south, but should the nights continue cold, it will probably be the second week in August before it becomes general. The *Magnet* says:—"The growing crops have made fair progress towards maturity, but it is very evident the harvest will be late. It is also tolerably certain that the yield will be short. The hay has mostly been got in under favourable conditions."

Prince Amadeus sustained a severe concussion of the head on Saturday through leaping from his carriage, the horses of which had taken fright and run away.

The Government of the Canton of Zurich has just authorised the cremation of human bodies. It will be optional, subjected to certain restrictions.

There is a scarcity of tourists in Switzerland. Russians and French are lacking. The English seem to prefer less-explored countries, and Germans alone, who spend little money, are numerous.

The Government of Victoria, Australia, have telegraphed to their Agents-General in England to send out by the next steamer a supply of Martini-Henry rifles.

An American leading Congregational minister has resigned his charge rather than face the examination of a council of ministers. He is charged with "attempting to gain a reputation as a minister by means unworthy of a Christian"; that is to say, he wrote his own religious puffs for the religious press, and signed them with assumed initials.

The Pope intends sending the "Golden Rose of Virtue" to the wife of General Sherman, in recognition of her success in collecting "Peter's Pence" in the United States.

General Grant is now staying at Geneva, and has laid the foundation-stone of an American church.

Intelligence has reached Constantinople from Rescht that the plague is increasing in violence at that place, causing twenty deaths daily. It has now reached Rusetmabad, and the Russian Government has sent a staff of surgeons to attend the sick.

A subterranean telegraph cable, 400 miles long, has just been laid down between Berlin, Frankfurt, Mayence, and Cassel, the longest thing of the kind in existence. The new line will be absolutely safe from the disturbing influences to which open-air telegraphs are exposed.

A meeting of Parsees has been held at Bombay, at which Sir Jamsetjee Jeejeebhoy, the third baronet, was unanimously elected head of the Parsee community, in the room of his late father.

A cheap edition of Captain Burnaby's "Ride to Khiva" is about to be published by Messrs. Cassell, Petter, and Galpin.

A newspaper for the blind is to be brought out at Geneva in January. The publisher is also the inventor of an ingenious writing machine enabling the blind to form characters perfectly legible to ordinary persons, but raised so as to be deciphered by blind people.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL—ITS UNEQUALLED EFFICACY IN CONSUMPTION AND WASTING DISEASES.—Dr. Henry Hanks, author of "Consumption: Its Treatment and Curability," writes:—"The superior efficacy of Dr. de Jongh's Light-Brown Cod Liver Oil over the Pale Cod Liver Oil has proved, in my experience, unequivocal. Patients who have persisted for several months in the use of the latter, with scarcely any perceptible improvement, have, after a brief trial of Dr. de Jongh's Light-Brown Cod Liver Oil, acquired such fatness, and those distressing symptoms accompanying emaciation have so rapidly subsided, that I have been induced to confide in its reputed remedial powers, and consequently to advise its substitution for the Pale Cod Liver Oil." Mr. Benjamin Clarke, M.R.C.S., F.L.S., author of "Notes and Suggestions on Cod Liver Oil and its Uses," writes:—"The effect of the Pale Oil on the circulation is so feebly marked as not to be perceptible; so that in some cases of extreme debility, the patient, from the slowness of its action, is in danger of sinking from exhaustion, or the disease, as in consumption, may become incurable from protraction. My inference agrees with the remark that Dr. de Jongh's Light-Brown Oil effects a cure in half the time that the Pale Oil does." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2*s.* 6*d.*; pints, 4*s.* 9*d.*; quarts, 9*s.*; by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]



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#### SENIOR LIST—GIRLS.

Worthy, Alice	776	Whittall, Alice Maria	555
Edwards, Bertha	740	Russell, Hannah E.	542
Frost, Theana	669	Castledine, Catherine M.	539
Bartlett, Ellen Elizabeth	633	Tricker, Emma	533
Smith, Ada	600	Taylor, Clara Augusta	527
Walkinshaw, Ann W.	600	Tait, Amelia Grace	517
Davies, Emily Frances	598		

#### SENIOR LIST—BOYS.

Rowe, Ernest	738	Estlin, Charlie	439
Layton, John Charles	660	Muggeridge, Ernest J. D.	437
Mumford, Walter	636	Godin, Alfred	436
Campbell, Ben. Betesam	609	Williams, Joseph W. C.	429
Moon, Alfred Edward	599	Leigh, Edward Charles	426
Thorpe, Walter Carter	575	Dell, Alfred	425
Thamesch, Alfred Peter	550	Evans, George	418
Gilbert, Charles Sam. Jas.	539	Cousins, Alfred James	409
Carter, Alfred George	536	Turner, Thomas William	395
Rigby, Nathan Thomas	530	Treble, Herbert	392
Docwra, William Edwin	516	Wilson, Charles Frederick	389
Peck, John Swasey	485	Kindell, William H.	381
Warner, Edward Percy	465		

#### JUNIOR LIST—GIRLS.

Leyshon, Gertrude Mary	658	Carter, Rose	498
Judd, Emma Lucy	640	Iley, Lucy Mildred	457

#### JUNIOR LIST—BOYS.

Pritchard, Arthur Ernest	835	Field, Arthur William	568
Goodger, William	632	Garnham, Charles Abel	557
Beard, Luther Bentley	586	Costello, Arthur Edward	442
Hodgman, Hayward C.	573	Farmer, Clifford	402

The proceedings terminated with a vote of thanks to the Chairman, John Kemp Welch, Esq., Treasurer, and Scrutineers, for their conduct of the election.

JONADAB FINCH, Secretary.

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To the ELECTORS of the WARD of CHEAP.

GENTLEMEN,—

BY the Veto of the Court of Aldermen, it is my duty to be again before my Fellow Citizens for Re-election to the high office for which you recently selected me. By a monstrous revival of some antiquated and obsolete custom, only fit to be forgotten, my worthy colleagues have been pleased to exercise a power they fancy they possess to obstruct the free right of the Electors to choose their own Alderman.

Again I must respectfully ask you to assert a constitutional right which is unquestioned in every other Municipal Body in the Kingdom.

My services in public life for thirty years need no further mention among my neighbours. You have so recently signified your good will that I now have only to appeal to your resolute determination to vindicate and maintain the integrity of the Civic Suffrage.

Within a few days the poll will record your will, and without fear I await the result.

I rely therefore on your influence and support.

And remain, Gentlemen, yours very faithfully.

JOHN BENNETT.

Cheapside, July 27th, 1877.

## CHEAP WARD.

ELECTION FOR ALDERMAN.

At a largely-attended meeting of the friends and supporters of Sir John Bennett, held at the Guildhall Tavern, immediately after the proceedings in the Court of Aldermen, on Friday last, E. G. Wood, Esq., in the chair,

It was moved by James Wheeler, Esq., seconded by F. L. H. Collins, Esq., and unanimously RESOLVED,—

That this meeting hereby protests against the arbitrary decision of the Aldermen to reject Sir John Bennett without any evidence as to his unfitness, and without assigning any reason.

Moved by Jas. Whitehead, Esq., seconded by H. L. Hardy, Esq., supported by G. Hogarth, Esq., and unanimously Resolved,—

That this meeting records its determination to sustain the right of popular election, and to again return Sir John Bennett as Alderman of the Ward of Cheap.

Proposed by Dr. Bennett, seconded by W. J. Scott, Esq.,—That the cordial thanks of this meeting be presented to Mr. Alderman Sidney for his noble conduct in the Court of Aldermen in defending the rights of the Citizens to the free election of their Aldermen.

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**The Nonconformist.**

WEDNESDAY, AUGUST 1, 1877.

**SUMMARY.**

AN important juncture in the war in the East has arrived. The new commander-in-chief at Shumla has given proof that there is a decided change in Turkish tactics by advancing with a large force, estimated at 60,000 men, to Osman Bazar, on the left flank of the Russians towards Tirnova. On the other flank, Osman Pasha has followed his first success at Plevna—which details since received show to have been very decided—by a further advance. According to a despatch from that general, he was attacked on the 30th by a Russian army of 60,000 men and fifty guns, and the battle lasted all day, and was likely to be renewed to-morrow. A daily paper, conspicuous for its wonderful telegrams, states from Shumla yesterday afternoon that the battle was going on, and that up to midday the Turks were successful all along the line. No such news has apparently reached Constantinople. But it is probable that the engagement will have very important results. The entire Roumanian forces have crossed the Danube to co-operate with the Russians, and the 5th Corps was hurrying forward by forced

marches to reinforce them. The report also of a great Russian victory close to Kustohuk is also unfounded—there being no considerable Turkish force in the field in that direction. It is equally untrue that the Turks have sustained a reverse south of the Balkans. The forces under the command of Suleiman Pasha and Raouf Pasha have coalesced near Yeni Sagra, and are said to have attacked General Gourka, who has inferior numbers, and is deficient in artillery. As a telegram from Vienna says, "the Russian generals will have to display all their energy and experience, else they will have to pay for this inconvenient scattering of their forces around the Balkans by a catastrophe."

Hardly less important in their ultimate results is the action of Austria. The Vienna Cabinet has decided to mobilise a portion of the army—two or three army corps—leaving Count Andrássy to decide when the measure shall be carried into execution. Thus the Austrian Empire is about to abandon its passive attitude for one of armed neutrality, with a view to prevent the extension of the war. But there is no idea of occupying Bosnia and Herzegovina, where the insurrection against Turkish rule is being revived. Serbia remains quiescent, and the Montenegrins, after taking several block-houses, have found themselves unable to capture Nicksics, the chief fortress that hinders their movements. In Thessaly and Epirus the excitement continues, but the Greek Government are not yet prepared to take the field on behalf of the malcontent population.

The news of the recall of Midhat Pasha to Constantinople is not confirmed. That Turkish statesman, who is at Vienna, has offered his services to the Sultan, but his political foes are too strong at the Palace to allow of his return to office. He is, therefore, to be employed in a roving mission to the Cabinet of Vienna and other European Governments, with a view to further the interests of his country. The feeling of confidence at the Porte in the results of the war seems to have revived since the Turkish armies north of the Balkans have been set in motion, and Suleiman Pasha has taken the command at Adrianople. The interval is being turned to account at the capital by the manufacture of Russian atrocities, which are sent day by day to the British Press, and which no less a person than Colonel Wellesley is said to deny categorically in a report to the British Government. How these deplorable tragedies occur is shown by the authentic record of the desolation which has overtaken Yeni-Sagra on the southern slopes of the Balkans.

The visit of Marshal MacMahon to Bourges is chiefly remarkable for the President's formal declaration that he should under all circumstances remain in office till 1880. What he will do in the event of the return of a majority of Liberals at the coming elections—a result almost certain, though the majority may be reduced—the Marshal does not indicate. The Government are not only disturbed by the remarkable union of the entire Republican party, notwithstanding the coercion freely used by the local prefects and officials, but by the violent quarrel that has arisen among the Bonapartists. It seems that the section of Imperialists headed by M. Paul de Cassagnac favours a strict alliance with the rest of the "Conservatives," while M. Rouher takes up an independent and almost defiant attitude, and clamours for a larger number of Bonapartists in the official list of candidates. The breach between the Legitimists and Imperialists is also widening, and altogether M. de Fourtou is greatly embarrassed by his impracticable allies.

According to a telegram from Rome there is much consultation among the cardinals relative to the successor of Pius IX., who is now in strict seclusion, and the Ambassadors of the Catholic Powers take an active part in these informal discussions, which are expected to result in improving the chance of Riarso Sforza, the Archbishop of Naples, being selected by the College of Cardinals as the next occupant of the Papal Chair. Meanwhile great anxiety is felt at the Vatican as to the outcome of the Russo-Turkish war, which it is hoped will in some way improve the prospect of a restoration of the temporal power of the Papacy.

The American railway strike is, we are glad to state, virtually at an end. The strenuous efforts of the authorities at New York and San Francisco prevented an outbreak in those great cities, and in most of the States goods as well as passenger trains are now running. This result is owing to the distribution of Federal troops over the disturbed districts, the firmness of the local militia, and the zealous co-operation of the population, except the mobs whose mischievous alliance with the strikers has been a chief cause of all the trouble. The severest conflict, next to that of Pittsburgh, took place in Chicago, where the

fight between the regular troops and the mob resulted in 150 persons being killed or wounded. There is still great disturbance and a suspension of industry in the mining districts, but the Government now feel confident of their ability to repress all disorder.

This has been an eventful week in Parliament. Although on Friday the House of Commons readily adopted the proposed rules of the Chancellor of the Exchequer for restricting the action of the handful of obstructive Home-Rulers, they were of little avail on Monday, when the evening was well-nigh wasted. The struggle was renewed last night when the House went again into committee on the South Africa Bill. Hour after hour Messrs. O'Connor Power, Parnell, O'Donnell, and Gray in every possible way obstructed the proceedings. The majority was thoroughly roused, and relays of members were organised to continue the conflict. At two o'clock, when the regular report breaks off, the Committee were still sitting. At four o'clock, when Clause 27 was under discussion, the exhausted Chairman (Mr. Ralke) was obliged to withdraw, and Mr. Childers was voted into the chair. The House was still sitting at five o'clock, and as the four or five obstructionists cannot long hold out, it is probable that they will be beaten once for all in the course of to-day, so that the bill may be got through committee. Mr. Biggar appeared fresh on the scene about five o'clock; when some 160 members were present. We understand that the House was still sitting at twelve o'clock to-day, and that the chairman has been changed four times. The issue, said Sir W. Harcourt, was whether half-a-dozen members shall set themselves up to defeat the House of Commons.

As we are going to press, the news has arrived of a disastrous defeat of the Russians by Osman Pasha. According to a telegram from Persia, dated "July 31 midnight," in a second edition of the *Daily Telegraph*, that general gained a decisive victory at Plevna after two days' severe fighting. It would appear from this account, that the Russians lost 8,000 men killed and 16,000 wounded, and the Turks captured a great quantity of arms and ammunition. The telegram goes on to say:—"The casualties among the Ottoman troops are comparatively small, owing to the fact that they were fighting upon the defensive up to their last movements. This victory is considered as decisive." There may, of course, be exaggeration in this report, but we fear it is substantially true.

**THE COBDEN STATUE.**

THE unveiling of the memorial statue of Richard Cobden in Bradford would have been an interesting ceremony under any circumstances, but it was made doubly so by the noble tribute of public gratitude and private affection embodied in the admirably-conceived, high-toned, and pathetic speech of Mr. Bright. The fact that the statue was a present from America lent to the ceremony an international importance; but Mr. Bright's words set the life of the departed statesman in even a grander light, as the passage between a departed and a coming age. With a power of compression which many biographers might envy, Mr. Cobden's closest friend and ablest colleague traced his career from a comparatively humble home in Sussex to the arena of national agitation against unjust laws, and to the scenes of international diplomacy. It would doubtless be new to many that Mr. Cobden had already been in business in London before he settled in Manchester as a calico-printer. He seems to have had a special interest in the new forms of life, the direct unsophisticated thoughts, the novel social relations, and the fresh aspects of political science, all of which were unfolded before him in the hardy north. The unconformability, if we may so speak, between the designs of reformers and the actual process of reform was illustrated by the fact that national education seemed to Mr. Cobden in his earlier days to be the most pressing problem in contemporary politics. It was in connection with an abortive movement on this question that the two distinguished friends first became acquainted. Deeply interesting is it to have Mr. Bright's recollection of a speech made at his request in the schoolroom of a Baptist chapel. "Clearness, logic, a conversational eloquence, a persuasiveness which, when conjoined with the absolute truth there was in his eye and in his countenance, became a persuasiveness it was almost impossible to resist"—such were the characteristics that impressed themselves upon the memory of Mr. Bright, and remained always the most striking features of Mr. Cobden's "unadorned eloquence."



But the social distresses of the manufacturing districts rapidly became such as to require a more direct and speedy remedy than national education could afford. The tariff, which artificially raised the price of the poor man's loaf for the benefit of the comfortable farmer, was felt by many in Manchester to be a contradiction at once to common-sense and to political economy. Mr. Cobden was not the founder of the Anti-Corn Law League, but he threw himself into it with unreserved devotion. Mr. Bright's simple and unaffected description of the circumstances under which his own co-operation was requested by Mr. Cobden must have touched the hearts of thousands with that strange, pure, elevating pleasure that comes of sympathy with grief nobly borne and fruitful in service to mankind. "There are," said Mr. Cobden, standing with his friend in the shadow of death, "thousands upon thousands of homes in England at this moment where wives and mothers and children are dying of hunger. Now, when the first paroxysm of your grief is past, I would advise you to come with me, and we will never rest until the Corn Laws are repealed."

Mr. Bright is always wonderfully happy in his use of Scriptural language. "You find it in Holy Writ that 'the earth is the Lord's and the fulness thereof.' We have put Holy Writ into an Act of Parliament, and since then of that fulness every man, woman, and little child of this country may abundantly partake." Alluding in most touching language to the funeral at Midhurst, and to a reference of Mr. Cobden's daughter to her father's delight in hearing her read the sermon on the Mount, "Why," said Mr. Bright, "his own life was to a large extent—I speak it with deference and hesitation—a sermon based upon that best and greatest of sermons. His was a life of perpetual self-sacrifice." There is no doubt that in these words Mr. Bright described the inspiration which was in a special and peculiar sense characteristic of Mr. Cobden as a politician. He belonged to a type which happily shows symptoms of increase in this present day; but which from the days of Cromwell to the commencement of this century was only exceptionally known. And even yet that type is exceedingly rare—perhaps must always be so until humanity has entered on a new and higher phase. Everyone knows how uncommon it is in movements of public interest to meet with anyone to whom the success of that movement is dearer than his own position in regard to it. From ward committees or vestries up to Parliament, each member of every organised body has his own little interests to serve, that often sadly interfere with the harmonious co-operation of all. Only here and there do we meet with a man so absorbed in devotion to some practical issue that personal considerations fall into a comparatively second place. Such people need not be without ambition; this would be expecting too much of human nature. But their ambition is such as to be entirely incapable of satisfaction by any honours that are not the inevitable outcome of substantial work well done. Many a fussy man swells with dignity as he receives a knighthood bestowed from social considerations, but which he takes to be a tribute to his national importance. There are others to whom such a mode of recognition would be utterly hollow and unmeaning, but to whom the sincere gratitude of their neighbours or fellow countrymen is a cause of undisguised and unalloyed pleasure. It is not that they desire flattery; but that the public sentiment is a confirmation of their own hope that their life is not lived in vain. Such a man on the grandest scale was Richard Cobden. He did not lack in his lifetime proofs of public appreciation that soothed the sorrows of his latter days; and if disembodied spirits take note of earthly scenes, the ceremony of Bradford could strike no discord to the joys of heaven.

#### ENGLAND AND EGYPT.

IN an article in the current number of the *Nineteenth Century* Mr. Edward Dicey has addressed himself to the question of Egypt. He boldly advocates the purchase of the Sultan's suzerainty over that territory by Great Britain, and insists that we should also be prepared "to take over the Canal on condition of guaranteeing a minimum dividend of five per cent., with the prospect of a bonus in the event of the profit on the undertaking ever sufficing to pay more than the above percentage on the nominal capital." He thinks that the oppressed inhabitants of Egypt would hail our advent among them as deliverers; but even if they objected to our rule, he considers that, having regard to the law of self-preservation, we should be justified in imposing our authority upon them by force. As for any

objections which France might be disposed to entertain, he believes that ninety-nine Frenchmen out of a hundred would prefer the Protectorate of Palestine to the possession of Egypt. Mr. Dicey makes out a strong case in support of his theory that the people would receive their new masters with open arms. So grinding is the extortion to which the fellahs are subjected under the present "humane and intelligent ruler" of Egypt, that "in hundreds of instances within the last few years the small proprietors of the Delta have sold for a song the land which they and their fathers have owned for centuries, simply and solely because their lot had become too grievous to be borne." It is certain, Mr. Dicey thinks, that these unfortunate children of the soil would be quite ready to become subjects of Queen Victoria. He proposes that we should continue to rule the country through the Khedive and his pashas, also retaining the local organisation in every district or village, of sheik and cadi, but, at the same time, exercising a general right of control over the administration of the country. In this manner he thinks that both the completeness of our communications with India and the safety of our Indian Empire would be amply secured.

Mr. Gladstone takes the opposite side of the argument. He starts with one preliminary objection which, it appears to us, strikes at the very root of the proposal Mr. Dicey has made. He contends that any further enlargement of the British Empire, or of the responsibilities which new annexations must entail upon us, ought not to be undertaken except under circumstances of clearly proved necessity. "The cares of the governing body in the Roman Empire with its compact continuity of ground were," he says, "light in comparison with the demands now made upon the Parliament and executive of the United Kingdom." We are endeavouring to do more than it is safe or prudent for a nation of thirty millions of people to attempt to perform. The men at our disposal are relatively so few that although "ample in numbers to defend our island-home, they are, with reference to the boundless calls of our world-wide dominion, but as a few grains of sand scattered thinly on a floor." We confess that to a large extent we are disposed to share Mr. Gladstone's views. The calls upon both the India and the Colonial Offices for men of superior energy, mental as well as physical, combined with that quality of judgment which is yet more rare, are so heavy that it is very doubtful whether we have not already practically reached the limit of our resources in this respect. Mr. Gladstone undoubtedly thinks that with regard to our ability to find soldiers and sailors for foreign service, we have got to the length of our tether. We are in fact trying to do short-handed what a nation with twice our numbers could hardly hope to accomplish.

But Mr. Gladstone meets Mr. Dicey with arguments of a character perhaps still more germane to the controversy. He denies that the possession of the Suez Canal is essential to the maintenance of our government in India. He even assumes "the preposterous hypothesis" that Russia may one day make so portentous an effort as to attempt to leap from Constantinople to Calcutta, and that in order to cripple our power, she will endeavour to stop the Canal. He supposes that the Canal is actually stopped, and asks, "What next?" Mr. Gladstone answers this question—the very putting of which is apt to take away some people's breath—by calling attention to the fact that the route to India by way of the Cape of Good Hope would still remain to us; that this route continues to be very largely used for the heavier traffic; and that, if the worst came to the worst, and we found ourselves driven to the old water highway, the route would only be "a loss of three weeks to Bombay, and less to Calcutta, as compared with the present route by Brindisi." There never was, he contends, a more monstrous delusion than to imagine that our existence in India, or the maintenance of British ascendancy in any other part of the far East, was really dependent upon the Suez Canal. Mr. Gladstone also points out, with the hands of a master, the local difficulties in which Mr. Dicey's scheme, if it were carried out, would involve us. It is impossible that a dual Government of Egypt could be maintained without perpetual danger of collision between the two authorities. Moreover, is it by any means certain that the Egyptians—oppressed though they be—would be ready to welcome us as their rulers? They are essentially a Mahomedan population, alien to us both in race and in religion, and it appears only reasonable that the followers of Islam should be under a Government of their creed. This may be so; but it seems to us that the maintenance of the Suez Canal as pre-eminently our

shortest and most convenient route to India, and the occupation of Egypt, are two very distinct questions. We doubt the political wisdom of broaching the abandonment of the former; for we have rights there which there is no necessity to ignore, and the abandonment of which it seems to us foolish to suggest. We do not expect consistency from the friends of the Turk, but there is reason as well as humour in Mr. Gladstone's remark "that the propagandism of Egyptian occupation seems to proceed principally from those who were always thought to be the fastest friends to the formula of independence and integrity, and on whom the unhappy Turk was encouraged to place a blindfold reliance." Mr. Gladstone felicitously likens the position of the Turks to that of "men on board ship, thought to be moribund, whose clothes were sold by auction in their hearing by their shipmates." The ex-Premier's influence with his countrymen is, we believe, powerful enough to arrest the mischief which would probably accrue to British interests in their highest relations, if to all our other obligations we added the duty of bringing the affairs of Egypt within the sphere of our civil and military Administration. Yet it would be folly to shut our eyes to the fact that there is considerable danger that such a policy may be attempted, and that one of its earliest fruits would be the creation of bad blood between ourselves and our French neighbours. This might suit the tactics of Prince Bismarck, but it could hardly promote the cause of international amity in the future.

A second edition of Mr. M'Coan's "Egypt as it is" will be ready early next week.

Mr. Arthur Sullivan has composed music for Shakespeare's *Henry the Eighth*, which is to be produced at Manchester by Mr. Calvert.

The *Athenæum* regrets to hear that Mr. William Longman, the eminent publisher and not undistinguished author, is in a state of health which causes anxiety to his many friends.

There are now 40,000 children attending Sunday-school in the Fiji Islands, where only forty years ago the inhabitants feasted on human flesh.

There is no truth in the statement which has appeared in some American papers, that Sir W. Vernon Harcourt has undertaken to write a life of the late Mr. Motley. —*Athenæum*.

Mr. E. A. Freeman's work on the English Constitution has been translated into French by M. Dehaye, and is being issued by the firm of Guillaumin.

Prof. Seeley has revised the finished portion of his "Life and Times of Stein," and incorporated into it all the important material that the lately-published "Memoirs" of Hardenberg first brought to light. He is proceeding rapidly with the second volume of his work. The two volumes will contain the history of the regeneration of Germany after its breaking up by Napoleon, and will trace briefly the working out of Stein's great reforms to the present time.

Her Majesty has presented to Mdle. Etelka Gerster, the accomplished singer, a magnificent medallion, having a very large ruby in the middle, and surrounded by a cluster of pearls and diamonds.

Henry Spicer, Esq., of Aberdeen Park, Highbury, has accepted the office of treasurer to the Asylum for Fatherless Children, Reedham, so long held by Baron Rothschild (appointed one of the presidents) and the late Henry Harvey, Esq., of Canonbury.

William Collins, Sons, and Co. will immediately publish a "History of Europe in the Middle Ages," written specially for schools, by Sutherland Menzies, and also a "History of Latin Literature," from the year B.C. 753 to A.D. 640, by Leonhard Schmitz, LL.D.

In their recent circular, Messrs. Cockerell and Co., the well-known coal merchants, recommend housekeepers, as a measure of sound economy, to secure a winter stock of coal in the summer. "Not only," they say, "are prices almost invariably at the lowest point, but the coal can be supplied in the best possible condition, and it is certain that unless deliveries were to a great extent equalised through the summer and winter months, prices would reach a much higher level in the winter than they now attain, to the serious prejudice of the small consumer."

THE COFFEE PUBLIC-HOUSE MOVEMENT. — The value of concerted action in social movements has just received further recognition in the Coffee Public-house Association, the result of a recent conference at Grosvenor House. The association will stand to the Coffee Tavern Company, the People's Café Company, and other similar corporations as the Workmen's Club and Institute Union stands to its affiliated societies. It will thus be a centre of information on the subject of coffee-taverns, to which intending investors and promoters may alike look for advice. It contemplates further the formation of a fund to attract those contributors who cannot or will not take shares in joint-stock companies, and which may be applied in advances to corporations and individuals establishing coffee-taverns on a satisfactory basis. The Duke of Westminster is president of the association, Mr. Cowper-Temple, chairman of the executive committee, and Mr. Algernon Grosvenor and Mr. C. A. Miner honorary secretaries.



## Literature.

## "DANISH GREENLAND."

Dr Rink is already well-known to us by his "Tales and Traditions of the Eskimo"—a book which not only had a peculiar general interest, but, from the care and skilful arrangement of the author, was of great value to the comparative mythologist. It deserved to be ranked with Callaway's *Myths of the Zulu*, or Mr. Gill's *Myths of the South Pacific*. In this volume Dr. Rink essays a broader task. In a series of well-written chapters he presents an account of the Greenlanders, and by a running and irregular contrast of their present condition with that of the past, we may say that he writes a History of Greenland. If his official positions have put into possession facts to which others could hardly have got access, he does not escape, as we shall see, from some of the prejudices which are too apt to graft themselves upon official habit and authority. For upwards of a century and a-half, Denmark has maintained stations over the greater part of the Greenland coast; and Dr. Rink has been connected with Greenland for some twenty-eight years, always residing in the country during the summer. He is quite right in claiming that the study of the peculiarities of that immense land can throw light on geographical science in general—

It exhibits the only regions where real icebergs have been observed in formation, and where the movements which have constituted the glacial epoch of the geologists are still going on, and may be studied by actual experience. At the same time, we find ordinary Alpine glaciers of enormous size spread over the summits of its lofty headlands. A Norwegian geologist who visited Greenland in 1875 for the purpose of studying its glaciers, discovered the extraordinary velocity with which the inland ice-covering is propelled towards the sea, and which proves its essential difference from the ordinary Alpine or Highland glaciers. And the finding of musk-oxen in the furthest north on both sides of Greenland, while there is no trace of them over the rest of its extensive outskirts, corroborates the opinion that the continent like mainland, with its peculiar frozen upland, does not extend much further towards the north-east than the extreme points indicated by the explorers despatched from the Discovery.

But we confess that our chief interest in the book lies in the exact and detailed way in which the daily life of the people is presented to us. With the exception of some European colonists, the population are, of course, Eskimo:—

The Eskimo have settled down in those regions of the earth where no other nation is able to exist, and no other nation has ever surpassed them in surmounting the difficulties and hardships in procuring the immediate necessities of life. A glance at the map of the northern hemisphere suffices to show that as regards the spread of man towards the pole, the Eskimo may be said to begin where all other human inhabitants end, and the whole series of arctic expeditions within the limits of Greenland and Behring's Strait afford numerous examples of the ability of these people to settle down and procure a comfortable livelihood by means of their simple implements, where modern explorers have only been able to sustain life for a couple of winters by means of an equipment corresponding to the present resources of the most civilised nations. This extraordinary capability of braving the severity of climate does not depend on their physical constitution, the polar climate itself having by no means proved unhealthy to Europeans. It must rather be ascribed to the application of peculiar contrivances, and a dexterity in certain arts acquired from the earliest childhood, in addition to a certain sagacity and knowledge of the nature and the resources of their country.

Seal-hunting and deer-hunting are the chief occupations, and very interesting are Dr. Rink's accounts of the Eskimo methods in both. Eskimos have not taken to mechanical industries or handicrafts. They build their houses of earth and stones, and have not resorted to snow huts like their brethren in other places:—

On account of their being formed of stones alternating with sod, the walls are liable to subside, but then the roof, consisting of turf spread over driftwood, will follow them, and the whole being cemented by help of moisture and frost, will be perfectly impenetrable to wind. The windows, made out of seal entrails, only admit a scanty portion of daylight, but during the greater part of the winter-time the sun is absent, and when the days are lengthening daytime is mostly passed in the open air. The dwelling room of the original houses had no chimney or fireplace at all, but the lamps served at once for lighting, heating, and cooking. A small kitchen is sometimes found as a side room close by the doorway. Ventilation is afforded chiefly by the long and narrow doorway which forms the entrance to the house.

Dr. Rink estimates the average yearly income of each family at 8*l.*, which is derived from the sale of goods and from wages used in the service of the Royal Trade and the Mission, with occasional wages and pay for labour and articles used by the Europeans. Of his 8*l.* the Greenlanders spend 2*l.* 2*s.* in coffee, 1*l.* 9*s.* 10*d.* in bread, 16*s.* 8*d.* in sugar, and 15*s.* 2*d.* in tobacco (12*lbs.*). His "dry goods" (chiefly cotton) and

his other articles of dress cost 1*l.* 6*s.* 11*d.* per annum. With respect to knowledge and enlightenment, there are native catechists or schoolmasters; reading is general, the New Testament and Psalm Book are found in every house; the natives acquire and prize a good hand in writing; and the literature of the Greenlanders, printed in the Eskimo language, amounts to about as much as might make fifty ordinary volumes. They are fond of music, and the fiddle is in great request.

Scarcely any country exists where children are so ready to receive school instruction as Greenland; it is almost considered more a diversion than a duty. Attending Divine service is not less popular, and is scrupulously observed by the population. Most likely this inclination is favoured by the holidays now offering the only opportunity for festive assemblies, and by the natives on these occasions feeling themselves equal to the Europeans.

In spite of a widely-diffused idea that the Eskimos are naturally slow of intellect, Dr. Rink says that Greenland boys of sixteen or seventeen are as clever and handy as European boys, and would certainly excel them in many things. The census of Danish Greenland in 1855 gave 9648 as the number of natives; in 1870 it was slightly less. Of the original social organisation of the Greenlanders, Dr. Rink naturally has a good deal to say; we may quote the following:—

The social organisation of the Greenlanders, like that of other more primitive nations, was founded upon the right of personal property within certain narrow limits, combined with a communism confined to a wider or narrower circle, and counterbalanced by certain obligations they were under individually to the community. The laws concerning the rights and obligations resulting from this social condition were maintained by public assemblies, which formed their courts of justice besides representing the public festivals. The laws and customs were, however, mostly closely connected with the religious opinions of the people, which were again acted upon by the Angakoks (religious teachers), who had acquired their power and wisdom by applying to Tornarsuk, who, on this account, must be considered to have been their Supreme Being. "Tornarsuk," who by the Greenlanders was considered as the supreme being on whom they were dependant for any supernatural aid, and in whose abodes in the depth of the earth all those persons who had striven or suffered for the benefit of their fellow-men should find a happy existence after death, was transformed into the Christian Devil, and those spirits over whom he ruled, and whom he assigned to the Angakoks as their guardian spirits, were presented as his subordinate demons. Consequently, their ideas concerning good and evil, recompense and punishment after death, were liable in some measure to be turned topsy-turvy. It might appear doubtful whether the strange definition of Tornarsuk, which was transmitted to the Greenlanders, and by which, in a manner, the real existence of a false God and his whole suite of subordinate spirits was confirmed, could be brought into conformity with the Christian dogmas; in this place we only refer to it as the most striking illustration of the idea which the Europeans formed of the spiritual and social condition of the Greenlanders. One of the first reformatory steps was that of doing away with the Angakoks. As a matter of course, the high priests of paganism could not exist in friendly harmony with the proprietors of the new faith.

Dr. Rink seems to be quite doubtful whether there was not an element of loss in the doing away with the Angakoks, for a disturbance of social and legal institutions, which had been involved with the religious observances, resulted, which it was difficult to supply; and, as he holds that the Angakoks—many of them at all events—had gained their influence through real personal superiority, he is inclined to suggest that their place was not fully filled by the missionaries. But it cannot be said that Dr. Rink is inclined to look with much enthusiasm on missionary work; and certainly he somewhat underrates the influence in one or two directions of the Moravian missionaries, who, he says, in effect, are actuated by vanity and jealousy of the Danish missionaries and the dislike of renouncing an historical position, in maintaining their present stations, rather than by real commensurate results. For Dr. Rink's full statement on that subject, the reader, if he is curious, must turn to pp. 284, 285, but it is evidently pervaded by an ultra-Danish bias. On one branch of this subject we find the following:—

Medical attendance is very scarce in Greenland. There being only three medical men appointed for a coast-line of more than 1,000 miles, sending for them in cases of sickness is generally out of the question. However, they have to make regular official journeys, visiting every trading station of their district at least once a year. There are also small infirmaries established in the places in which the physicians reside, in order that they may pursue a particular course of treatment with certain patients. Medicines are sent to all the trading stations, and distributed to the inhabitants. Midwives are appointed in many places, some of whom have spent a year in Denmark in being trained for this position. Of course medicine, as well as every sort of medical aid, are given gratis to the inhabitants. But it must be granted that their public sanitary institutions are very imperfect. The great distances are not only hindrances to regular medical attendance, but the mode of life and the domestic circumstances of the natives in most cases render proper treatment difficult, if not impossible, even where the doctor resides. Moreover, he is at a loss how to induce his patients to follow his directions. In former days a great many rules of diet

and living had to be observed, partly referring to the ordinary routine of human life, partly as given by the Angakoks for peculiar cases. All these observances were conscientiously maintained as religious duties, but for this reason were wholly abandoned at the introduction of Christianity. Of course this disregard of old customs could not but cause some derangement. If none of them were hurtful, and half of them had sanitary importance, it was of no consequence to the state of health whether the other half were foolish or not, and when the rules given by a European physician are not followed, the ancient observances, although non-vishing superstitions, have nevertheless been more advantageous as regards hygiene. The total medical expenditure has averaged of late 944*l.* per annum, out of which 505*l.* was spent on the salaries of the physicians.

There is much that is interesting in the way of adventure wrapt up in the description of the ordinary life. The Eskimo is a hero without knowing it. He faces such perils every day in his ordinary work as in Europe the labourer only occasionally confronts. In this respect, the account of a Greenlanders' honeymoon, which Dr. Rink has given from the diary of the bridegroom, is certainly the most striking:—

The day being fine we started, and I set out for the reindeer, but without getting sight of any. At night-fall we went up country, passed the brook at the end of the Isortuarsuk Lake, and later on the following day we tried to sleep but found it impossible on account of the mosquitoes. The top of the mountain we had to ascend was enveloped in clouds, and it began to rain. We began to look for a place of shelter, because the rain was pouring down faster and faster, but the only cave that I knew of to be fit for sleeping in was still four miles off, the day was wearing (of course no darkness existed during the nights), and we had had no sleep for a couple of nights. We persevered, however, being so much in want of rest, and at length reached our goal, the cave. We found it perfectly dry inside, and there we had a good sleep. We awoke in the hope of more favourable weather, but the rain was still coming down in torrents and continued the same the whole day. On the third day I left Maria in order to look for reindeer in the neighbourhood, but I never got sight of a living thing. The rain and mist did not cease, and we were quite destitute of provisions.

At length the heavy rain lessened and ended in a drizzling mist, and with the aim of shooting some birds for a meal, I again took Maria with me, knowing that geese used to be found at the end of the Isortuarsuk Lake. Towards evening, to our great delight, we procured three geese, and our place of retreat was pretty comfortable, situated below a beesting rock, lined with fine grass, and sheltered by a hill like a low wall. When two weeks had passed by in this way and fine weather set in, the geese totally disappeared, and my poor companion feared she would suffer from starvation. I wholly complied with her desire of resuming the people of Sarfangnak, but on reaching the river we had to pass over, we found its waters had risen and overflowed its banks, offering no possibility of fording, for which reason I again returned to the north with her. When I was most distressed on account of her suffering from want of food, I spoke to her, saying: "A father will strive as hard as he can to prevent his children dying from hunger, and yet he may not be able to hinder it, but I know that God has created me and will not permit me to die of starvation, and he is capable of prohibiting it." We now climbed the south side of the Igangaak Hill, and at noon I got a couple of ptarmigans which we broiled and ate. Having wandered the whole day without catching sight of the reindeer, at nightfall I again shot two ptarmigans, which we also made a meal of. After our night's rest, on the next day I shot a reindeer.

When I was out hunting and had been obliged to leave Maria all by herself, on my way home I used to be haunted with fears that some wild beast might have torn her to pieces, and often when I approached our place of retreat and beheld her standing outside, it was indeed a joy and relief to me. Sometimes, however, she accompanied me in my ramble. We had now commenced to dry the flesh, and had abundance of food, and it once happened that after a rainy day the sky cleared off again.

When I was busy cooking, and having a hard job with blowing the fire and making it burn without any other fuel than wet shrubs, and Maria employed in soiling boots, she suddenly broke the silence by crying, "A large reindeer!" But being annoyed with the smoke, and my poor eyes smarting and watering, I was unable to see anything at all. I rubbed them, but after a while I gave it up, thinking on account of her laughter that she must have been fooling me, when, all of a sudden, I perceived the deer bounding off, accompanied by a young calf. Having observed that it fled towards the south, I went in search of it the following day, and got both of them in one shot.

Not the least valuable part of the book are the careful and exhaustive lists of the Fauna and Flora of Greenland, which will render the volume especially of value for reference to the scientist; and we should not omit to mention that the work is enlivened by a number of simple but effective woodcuts from pen-and-ink drawings.

## CHRISTIAN POLITICS.\*

It might be supposed that it would be assumed as a matter of course that the Christian religion, being what it is, a Christian man would be influenced in all his views and in all his conduct with regard to political matters by that religion. Unhappily, this is not the case. There are a good many thousands of undoubtedly pious men who profess to feel, and who unquestionably in some cases do feel,

\* (1) *The Christian Citizen*. By EDWARD JENKINS. (W. Mullau and Son.)

(2) *Christian Politics*. By the Rev. JULIUS LLOYD, M.A. (George Bell and Sons.)

• *Danish Greenland, its People and Products*. By DR. HENRY RINK, Director of the Royal Greenland Board of Trade. Edited by Dr. ROBERT BROWN, F.L.S., &c. (Henry S. King and Co.)



great anxiety for the "saving of souls," and who will make great and noble sacrifices to accomplish that object, but who will have "nothing to do with politics." There are others who are keenly alive to the importance of right ecclesiastical administration, but who also are utterly indifferent to political justice. More and worse than this. There are thousands, nay, hundreds of thousands, including preachers of the Divine Word, who make Christianity the ally of injustice, who prostitute it to the purposes of political tyranny, and who, as a result, make the world worse by their very profession of Christianity.

This subject, one of the most fruitful which can engage the study of any man, is treated with more or less distinctness in the works before us. Mr. Jenkins is brief, genial, direct, comprehensive. His little book consists simply of two lectures—one delivered at Dundee and Glasgow, and the other at Leeds. It has a profound practical purpose, which is to show how Christianity should influence political life, and to urge upon readers the duty of making their own Christian influence felt in politics. Mr. Jenkins is quite right in limiting himself. He says:—"I should say that it is the relation of the individual Christian to citizenship, and not that of the Christian Church to national polity, which I desire to see defined and illustrated. The subject of the interference of Christian churches, as corporate bodies, in affairs of polity, belongs to another place of discussion." He goes on:—

Yet I wish it to be clearly understood that, for my own part, I hold the truth of all that is to follow concerning the Christian's duty as a Christian, to the State which governs him as a citizen, to be perfectly consistent with the principles of religious liberty and of the independence of Church and State. My argument gives no countenance to doctrines, as daring as they are perilous to the best interest of society, of Popish or priestly supremacy in human affairs. On the contrary, I think it will appear that, in proportion to the extent of the practical recognition in a civil community of the principles of religious liberty and of political independence, does it become incumbent on the Christian citizen to observe his responsibilities as a Christian to the civil polity by which he is protected and which he is concerned in bequeathing, improved, purified, and strengthened, to the generation which shall follow him. For how important is the distinction! In the claims of great ecclesiastical bodies to the authority of an arbitrary interposition in the politics of nations, whether that interposition take the simple form of demanding from the State recognition, patronage, or endowment, or take the egregious form of an alleged infallibility in all that concerns the faith and morals of citizens—that is, in effect, in all the principles and conduct of citizenship—there is an utter incompatibility with the freedom of individual conscience, and the liberty of civil relations.

And to leave us in no doubt as to what he really means here, Mr. Jenkins adds:—

The manifest end of the struggle of those who have endeavoured to monopolise for Christianity, as a religion, civil authority, has always been to debauch and secularise the Church; while, on the other side, the effect of Christianity as a spiritual and moral influence has been at once to elevate the tone of society and to liberalise the arrangements of civil governments.

The ring that there is in this sentence reverberates throughout the book. There is a manliness and a justness of tone that is too rarely attained in considering this subject. Mr. Jenkins thinks the title "Christian citizen" is a "very grand one"—it is "the radiance of supernal light illumining the material life," and yet "the combination is not favourably looked at either by the Church or the world." Why, we at present need not consider, for the consideration would lead to a necessarily extensive analysis of the past and present conditions both of the world and of the Church. We prefer to show how Mr. Jenkins points—and sharply points—his subject. Here is an illustration:—

I do not wish to make any needless reference to politics, but if philosophy may teach by example, Christianity cannot lose by illustration of our argument. The ground I am taking up of the right and duty of Christian citizens to take their part in political affairs, is not unquestioned by outsiders. An instance occurs to me, illustrating the absurd position assumed by men of the world in reference to religious citizens—especially Christian citizens, for these gentlemen seem to be perfectly willing to allow Mohammedanism to be a political force! England has been recently stirred, as it has rarely been before, to sympathetic resentment, sorrow, and shame, at barbarities perpetrated within the circle of European nations by a brutal and unchristian Government. In the development and guidance of that feeling, a number of eminent Christian men took no small part. Among other demonstrations of the public opinion, a great Conference was held in London. Among those who took part in it were many of the Christian clergy and laity, of every shade of opinion. The *Pall Mall Gazette* fell foul of this Conference. Though it is not much read outside London, you may know something of the character of the *Pall Mall Gazette*. It is a journal adapted to the latitude of Dahomey or Stamboul, published in the latitude of London. The distinguishing characteristic of its principal writers, who are well known, is a hatred of humanitarianism, of sentiment, of evangelical religion in politics, in society, in intellectual life. These it criticises with a cynicism often approaching to brutality. The *Pall Mall Gazette*, in a vain endeavour to discredit the London Conference, triumphantly points to the fact that the people taking

the deepest interest in it are what are called religious men. It hints that men who are affected by religious or sentimental feelings are men of feeble intellectuality than, for instance, let us say, its own Mohammedan contributors, and are incapable of forming a judgment on political matters worthy of the notice of the people of Great Britain! This journal really means to protest against the intervention of religious men at all in political matters, foreign or domestic!

We have sufficiently indicated the character of Mr. Jenkins' little volume: now let us turn to the more ambitious work of Mr. Lloyd. The author was one of the Peek Prize Essayists in defence of an Established Church, and one whose courtesy will not be easily forgotten. He describes his work, "A Study of the Principles of Politics according to the New Testament." The fact that he does so would be proof without an examination of his pages, that he, at least, believes in Christian politics. We are not surprised, therefore, at his acknowledging that "the obligations of Christian citizenship are co-extensive with human life." But when we come to definition and application we often stop to question and often decline to assent. For instance, is this entirely true?

The presence of the Holy Spirit is that which constitutes the essential difference between a Christian Church and a human association. By this spiritual gift the societies which are assembled in Christ's name are distinguished from all others. Brotherhoods of many kinds have been formed among men, and some have endured for ages. Every such brotherhood, be its object religious or political, philosophical or social, is bound together by a fellow-feeling in accordance with its general character; and this fellow-feeling, shared by the members of the association, is its vital principle or spirit. But the vital principle or spirit, which animates the Church of Christ in all its branches, differs from others in being a Divine Spirit, a presence of the Holy Ghost, the Comforter, who descended upon the Church according to the promise of Christ, to abide for ever.

Surely the spirit of God is not always absent from everything that is not technically "a Church"? If Mr. Lloyd would consider to what an assent to such a proposition would lead him, he would probably see the rashness of writing as he has written.

The sentence which we have quoted is to be found in the chapter on Church and State. There is some indefiniteness in Mr. Lloyd's manner of treating this subject, but we have one or two significant sentences which indicate his position,—first, as that of a High Churchman:—

The Church has existed, and can exist, alike under monarchies and under republics. All civil power, exercised within due bounds, has a rightful claim to our conscientious allegiance. Nor is it to be desired that the clergy should have the civil administration under their control. Experience has shown that the gifts of men are so diverse, that the same hands are rarely fitted for spiritual and for temporal government. Impartial and speedy justice, sympathy with popular interests and material prosperity, a mind habituated to the business of this life, to roads, markets, finance, police, and the like, are the qualities required of a statesman; and these are qualities as to which the children of this world are wiser than the children of light. The worst governed states of modern times have been under clerical rule; while, on the other hand, rulers of little private worth have been true shepherds of the people committed to their charge. For the clergy it is a high and sufficient office to have power to speak in Christ's name. The spiritual authority, with which they are endowed as stewards of the mysteries of God, is their real strength. By means of this spiritual authority, the unbroken continuity of Christian life and Christian fellowship is carried forward from generation to generation, until the day when Christ shall return to take His kingdom.

Next, as to the ultimate authority in questions of Church and State:—

The turning-point of the contention between the ecclesiastical and civil powers is expressed in one simple question, Who is to say what things are spiritual and what things are temporal? Human life is apparently compounded of both elements, so that every part of it may be claimed in some measure either by the Church or by the State. The education of children, the rites of marriage and of burial, the power of dedicating land or money to religious uses, the liberty of forming communities of men or women, bound by mutual obligations, the patronage of Church benefices, the freedom of the press, are some of the more familiar instances in which the civil power claims a right of jurisdiction, inasmuch as these things concern the temporal welfare of the State; while the ecclesiastical power no less claims a right of jurisdiction, inasmuch as the same things concern the spiritual welfare of the Church. In these questions, to concede to either party in the dispute an absolute right to judge of the limits of its own province, would be to concede almost everything. There must needs be in each case an arbiter between the two, and that arbiter can be no other than the conscience of every man for his own part. By conscience I mean the aggregate of man's moral faculties: his judgment of right and wrong, which ripens with his growth by reflection, study, and experience. Whether perfect or imperfect, enlightened or unenlightened, a man's conscience is the best rule for him, by its very definition.

Here we virtually have the Spirit of God in the man above the Spirit of God in the Church. And that there may be no mistake about this, our author says, in another place: "Hence, while the authority of the Church is in general the exponent to our consciences of the voice of God, it remains for each one of us to use the gifts of reason and experience by which He matures the grace of His Holy Spirit within

us." This, we need not point out, is inconsistent with downright State-Churchism, and inclines us to the impression that Mr. Lloyd is an advancing man. He is clearer in the chapters on "Cæsar" and the "Royal Supremacy," and in "Clouds on the Horizon." But, after all, he seems to us to be a not particularly bigoted State-Churchman.

What is most satisfactory in both these works is the insistence that the spirit of Christ must influence all legislation, all public action, all private action. If that spirit should be inconsistent with any law or practice, that law must be repealed and that practice must be abandoned.

#### ST. GEORGE'S MISSION.\*

The reading of this book is sadly checkered by the recollection of recent revelations and debates. It describes, and with apparent earnestness and sincerity, the work in the east of London, of that Society of the Holy Cross which has recently gained so much notoriety through the "Priest in Absolution." Such an air of self-devotion and true Christian zeal pervades this book—such an apparently genuine concern for the poor and wayward, the sinful and the lost—that we feel perplexed as we read, and wonder how the man who wrote much of it, and was so influential in the earnest work in the cause of which the Archbishop of his Church the other day spoke in such unqualified terms of condemnation, leading the secular journals to praise him for "a frank outspokenness only too rare on the Episcopal bench." "They are engaged," said the Archbishop of the society to which Mr. Lowder belongs, "in what I believe to be, and am obliged to call, a conspiracy against the doctrine, the discipline and the practice of our Reformed Church"; "and their system," he went on to urge, "is one which must seek a home elsewhere than in the Church of England."

Mr. Lowder's position is one, of which he himself is serenely confident as being right. In the midst of his narrative of work done, he speaks of the "Catholic Church" in such a way as leads us to wish to cross-examine him as to what the Catholic Church as an outward fact really is. He almost makes us laugh with his recital of services, and sermons, and conversions and baptisms among the low people of Ratcliff Highway and that district, and in spite of affronts, and even of occasional rough treatment from the mob, by his elaborate description of processions of the "stations of the cross," amid the squalor and dirt of that dreary region of the docks. Surely men must be sincere to undergo what these men have done; yet not the less do we regard them as radically mistaken and likely to do as much harm as good; and this apart from any consideration of the Confessional which it is one of their great objects to reintroduce in England. That Mr. Lowder is firm in his convictions about the Confessional and its benefits is proved by a section of the Appendix in which he dilates on its spiritual (!) uses with great unction. There is one point at which we were not a little astonished in regard to the structure of that sisterhood of which so much is made—for by it, it seems to us that, in the direct teeth of theory, one of the most salient distinctions of the world is introduced into that society. It is this, that "lay or serving sisters of a lower rank of life" do all the menial work (!) This is not the genuine spirit of St. Francis or St. Dominic, not to speak of the Thebaid, but we suppose it is one of the accommodations which would be rather illogically excused or justified on the ground of the active and non-contemplative nature of the order which disqualifies it for the stringent rule of the earlier orders of the Roman Church.

One fatal virus, to us, seems to pervade this Catholicism. It is simply the assumption that for God's service a special channel, a special ecclesiastical dedication, is necessary. The family, the school, the duties of society, all lie wholly outside of it, and are only lifted into a spiritual relationship, through this particular consecration. It is the old Catholic distinction—the distinction between the spirit and the flesh, the soul and the body, the Church and the world. Nobody denies that there is such a distinction; the question is with respect to the reconciliation that is possible and the mode of that reconciliation. Retreat from the ordinary duties of life, into monasteries, disguised under the names of clergy-houses and convents, suited well one period of the world's history; but the order of things (not to speak of other considerations) are against its revival; and no earnestness or

\* *Twenty-one Years in St. George's Mission.* By the Rev. C. F. LOWDER, M.A., Vicar of St. Peter's, London Docks. (Rivington.)



effort can give that form of religious life any real and abiding power in our day. There is a touch of real irony, richly illustrative of the true existence as an outward reality of that "Catholic Church," which is so often spoken of in this book as existing somewhere, in the fact that, while the Archbishop tells the members of the Society of the Holy Cross that they are conspirators against the doctrine, discipline, and practice of the Church of England, Mr. Lowder should write thus of St. George's-in-the-East prior to Mr. Bryan King's advent there: "He succeeded to a state of things too common in the days of religious sloth. His predecessor, fonder of genial society than of parochial work, had allowed dissent, irreligion, and carelessness to grow up around him, with little attempt to check them." And when we find Mr. Lowder himself compared by a newspaper correspondent to Wesley, we are more than ever puzzled to discover what the Catholic Church of Mr. Lowder and his friends may really be. "There will be no clothes in the kingdom of heaven," said Mr. Lowder [at one of the Stations of the Cross], "who, like a second Wesley, appealed to his hearers to dress the soul rather than the body, and never to be absent from church because of shabby clothes."

Yet self-denial and true patience are shown incessantly. Mr. Linklater persevered with a Bible-class for roughs till he won some to attendance and quietness, and this is his account of one night of it:—

The ordinary style of sermon, text, head, and application, would not go down at all. I may shock my readers if I confess that I once preached on such a text as this: "If you want a happy day, go to Rosherville Gardens." They were all ears to this: and I don't know that one could have chosen a more touching subject than that ceaseless, never satisfied craving of the heart for happiness, if only for one day, which yearning can find rest alone in the heart of Jesus. The evil and blasphemy at times were fearful, but I never could give up. One night a dead cat was hung in. Often the wretched street girls would hammer at the door, and try to lure out my poor fellows. At the end of the night-school season each year, we gave a monster tea-party to the lads; I suppose more than two hundred were present on each occasion. Friends used to come down to help to amuse the boys and to manage the feast. To one of these ladies a lad who was offered bread-and-marmalade, replied naively, "No, thank you, miss; I helps to make it." Another, when asked what was the time, exclaimed, with apparent astonishment, and feeling his empty pocket said, "I must have left my watch at home on the pianer."

Here we see the strength of the Catholic party. They are earnest; they have all the resources of men who are in earnest; they become all things to all men to win some. In this they might well be copied by other workers.

We observe in the appendix that the perversions and abuses of the trust known as that of St. Katherine's Hospital, are recited, and a claim is set forth for the appropriation of a residue of the funds for what is set down as the original purpose of the trust. Mr. Lowder writes:—

Is it too sanguine a hope that a future generation may see another St. Katherine's arise in the East of London, with its Very Reverend Master, its Canons, its Sisters, its works of charity, and Schools; fulfilling with the devotion of its ancient foundation, but with all the newer appliances of the nineteenth century, the work which Queen Philippa marked out for the children of St. Katherine in 1351? May God grant it!

Now, St. Katherine's Hospital has been sadly abused. Houses and pensions on the scions of the aristocracy at Regent's Park is removed far enough from the original purpose; but would it be nearer the original purpose to throw the endowment into the hands of those whom the archbishop declares are conspirators against "the doctrine, discipline, and practice, of the Church of England," which doubtless the pensioners of St. Katherine's Hospital in Regent's Park faithfully observe!

#### BRIEF NOTICES.

*Lady Silverdale's Sweetheart, and Other Stories.* By WILLIAM BLACK. Third Edition. (Sampson Low and Co.) We have already noticed, at length, Mr. Black's pleasant volume titled "Lady Silverdale's Sweetheart." It is only needful for us to say now that this cheaper edition will be widely welcomed. "Moirs Fergus" is an exquisitely-told story, and the sketches of Lewis, with the wood-cuts, are such as only Mr. Black could have written and drawn.

*Hebe, a Tale.* By MARK H. GOLDIE. (H. S. King and Co.) Mr. Goldie has embarked on a very ambitious task. He gives us a love poem, extending to 240 pp., in the eight-line stanza with which Byron has made us so familiar. There can be no doubt that Mr. Goldie has power—his fancy is vivid, and readily supplies him with appropriate images. He is not wanting in passion and tender sentiment, and his resources in language and rhymes are far from ordinary. But it must be admitted that "Hebe" is tedious. The metre is difficult, and

becomes monotonous and forced. Mr. Goldie should for a while have worked at simpler and less exhaustive themes. Now and then he pens a few stanzas, which are in themselves little poems delicately touched, as in these:—

And where at dusk the bright stars seem to rise  
In tears, for all the light they send is pure  
As mortals saddest thought. As daylight dies  
Come flashes that best the overture  
Of gorgeous night's great concert, full deep eyes,  
The gems of earth, in these doth light immure  
A proper tint that leaps from them at e'en,  
And so each star is purple, red, or green.

Like ruby, emerald, and amethyst  
In one fair setting, one revolving ring,  
In that most heavenly land. The snowy mist  
Of so-called starry cluster, out-spreading wing  
Of sailing cloud were watched there; but the list  
Of stars observed grew slowly. Man can bring  
As 'twere the past before him, gazing far  
Thro' telescope on faint and dwindling star.

But that is all—that part is as a page  
Of book inscrutable.

*The Gospel of St. John; its Authorship and Authenticity.* By WILLIAM CÆSAR, D.D. (Edinburgh and London: William Blackwood and Sons.) Of "making many books" on the gospel by St. John, it would seem as if there should be "no end." And we do not regret it. The question of the authorship and authenticity of this book is, as Dr. Cæsar says, one of primary importance. "It has to do with the very foundations of our faith, and has a bearing upon interests which are lasting as eternity. If it could be shown that the Fourth Gospel is a forgery—that it is not the work of the Apostle John—that it had its origin in subsequent and sub-apostolic times, the discovery would land us in perplexity and fill us with dismay. The other gospels might still remain to us—the narrative they unfold might still be revered by us—but the removal of our gospel from the sacred canon would be attended with the most unhappy results. To deny to our gospel an apostolic authorship, and thus virtually to consign it to the region of romance, would be to withdraw from the armoury of truth one of its weightiest weapons, and would give a blow to the heart of Christendom from which it would not be possible to recover." We may add to these fervent words, that to consign the Fourth Gospel to the region of romance and to ascribe it to an unknown and dishonest author of the second century, would involve difficulties, intellectual, literary, moral, and spiritual, which no imaginable miracle could overcome. The work now before us cannot take the place of the learned labours of Luthardt, Godet, and others, who have treated the subject with consummate ability. But it is entitled to a good place of its own. It is not too large or too learned for ordinary students, whether they be college students or home students. And yet it deals fairly, and we think satisfactorily, with the most recent elements of the controversy. We commend it earnestly, especially to those who have not time to study the larger works we have referred to, or who lack not the time but the learning fully to appreciate these works.

*On the Science of Weighing and Measuring, and Standards of Measure and Weight.* By H. W. CHISHOLM, Warden of the Standards. With numerous Illustrations. (Macmillans.) The publishers have done well in adding this volume to their "Nature Series." In reading it we have been struck with the great extent and variety of information on the science of weighing and measuring Mr. Chisholm has brought together within a small compass. He has given as much instructive information as the limited space would allow in relation to the standards of weight and measure in use at different periods in various countries; and more particularly has called attention to the scientific basis of our existing standards of weight and measure. Mr. Chisholm has also described the construction of instruments of precision required for the accurate comparison of standards, and explains the theory and practice of scientific weighing and measuring.

*St. Augustine.* A Poem in Eight Books. By the late HENRY WARWICK COLE, Q.C. (T. and T. Clark.) This poem presents fullest evidence of great research and labour. The author has studied Augustine lovingly, alike in his own writings and in the works of others, and he has set a very faithful record of the facts of his life, and even of the development of his mind, into blank verse, which is sometimes expressive and sonorous, but not seldom rough, incorrect, and without trace of rhythm. Had Mr. Cole been spared there is little doubt he would have revised much when he saw it in type; for it is clear he had fine taste, quick sympathies, and a sense of the deep and spiritual possibilities in character. One or two of the little lyrics are graceful, but we feel that the theme is conceived in too ambitious and exhaustive a style

—a style to which only a very great master of blank verse could have done justice.

*Meetings and Greetings.* The Salutations, Objections, and Courtesies of Nations. With Notes on Titles, Dignities, &c. Collected and arranged by WILLIAM TEGG, F.R.H.S., editor of "The Knot Tied." (William Tegg and Co.) This is a readable book; but we are inclined to think that Mr. Tegg has imparted too much of a miscellaneous air by the importation of mere descriptions from the newspapers. In fact, there is a great deal in the book which is extraneous, particularly the portion that comes under the heading of "titles, dignities," &c. By far the best part is that which deals with the meetings and greetings of foreign peoples, and for which Mr. Tegg has had to range many books of travel. Very curious are some of these—especially the Kamchatkan test of friendship—

The Kamchatkan, who is at the expense of the fires and the repast, is desirous to know if the stranger has strength to support pain with him, and if he is generous enough to share with him some part of his property. While the guest is employed on his meal, he continues heating the cabin of to an insupportable degree; and, for the last proof of the stranger's constancy and attachment, he exacts more cloths and more dogs. The host passes through the same ceremonies in the cabin of the stranger; and he shows in his turn, with what degree of fortitude he can defend his friend. It is thus the most singular customs would appear simple, if it were possible for the philosopher to contemplate them on the spot.

Another of the manner of eating on the part of the Maldivian Islanders may be quoted:—

They never will eat with any one who is inferior to them in birth, in riches, or dignity; and as it is a difficult matter to settle this equality, they are condemned to lead this unsociable life. On the contrary, the islanders of the Philippines are remarkably sociable. Whenever one of them finds himself without a companion to partake of his meal, he runs till he meets with one; and we are assured that, however keen his appetite may be, he ventures not to satisfy it without a guest.

The sentence which follows from Montaigne we are doubtful whether Mr. Tegg should have given. Under the heading, "Mayor," which Mr. Tegg properly explains—under a very gratuitous separate heading of "Lord Mayor"—is merely a corruption of town major, or first of the aldermen, we have either an incorrect statement or a very loose and untoward mode of expression. Mr. Tegg says—"Ireland has a Lord Mayor of Dublin only; and the same office is represented in Scotland by the Lord Provost, who reigns over Edinburgh, Glasgow, Aberdeen, and Perth. This should have read—"and the same office is represented in Scotland by Lord Provosts, who reign over Edinburgh, Glasgow, Aberdeen, and Perth"—each city having, of course, its chief magistrate. Under the head of "Sheriff," it should have been mentioned that the chief duties of the officer so designated in Scotland are judicial, so far corresponding to the work of a police judge and judge of county court in England, uniting both civil and criminal business, not important enough to go before the Court of Session or Supreme Court, and that in Scotland the burden of administrative work falls on the shoulders of Procurators fiscal and others. On the whole, Mr. Tegg has made a very interesting book, which may be taken up at a spare moment, with the assurance of lighting on something amusing and instructive.

*The Dowerless Damsel. An Autobiography.* By A. DORSET. (Remington and Co.) Tale in this novelette there is next to none. What there is is simply put together in order to hang upon it some notes of foreign travel. These are good, and the description of Egyptian life is more than good, but on the whole, we prefer tales and travels published separately.

*Work in Brighton.* (Hatchards, Piccadilly.) This little book, now in the sixth thousand, has won these words of sympathy from one whose words count for much in the light of her golden deeds—Florence Nightingale—who says of it:—

From my own experience in long past years, I am quite sure that the way indicated in "Work in Brighton" is the only true way; and I would entreat the women of England to read the little book, and then judge, each for herself, in what way she can help a cause which, for the sake of home and family, has a claim on every woman. I bid the work "God speed" with all my heart, and soul, and strength.

Mothers, especially, will find here practical suggestions on the most difficult questions which can engage the attention of parents, and the boy sent out into the world armed with the strength of such thoughts is not likely to be found wanting. He will go to meet temptation, not in the weakness of a soul only self-centred, regarding its own goodness or its own safety as its first consideration, but strong in the power of Christ, taking the law of service, the thought of the good of others, as the law of his life. To women generally, and, above all, to Christian women, the writer makes earnest appeal in burning words which are the natural



outcome of a soul on fire with the love of Christ, to consider well this one thing—the anomaly of the existence of a *recognised outcast class* in a land proud to claim first rank in Christendom; that is, in the Kingdom of Him whose one object was to seek and to save the lost. This is a thing women are so accustomed to take for granted, that, so put, it comes to most of them as something new; and so coming may give strength for the breaking down of the barriers that would shut in to the slavery of sin those souls who were meant for the glorious liberty of the children of God.

*In the Springtime.* A Novel. By HELEN GABRIELLE. (Remington and Co.) This is a novel, and of the modern order. The chief incident relates to an otherwise remarkably estimable young lady falling in love with the gentleman to whom her most intimate friend is about to be married, and consenting to elope with him after the marriage has taken place. We don't believe in this sort of "love."

*Turks and Greeks.* Notes on a Recent Excursion. By the Hon. DUDLEY CAMPBELL, M.A. (Macmillans.) In the autumn of last year Mr. Campbell made a holiday tour through Hungary, Roumania, Bulgaria, Turkey, and Greece, and this is a brief but well-written description of what he then saw. The best recommendation of the work is its thorough candour and impartiality. In this respect it may be said to be wholly new. It is well worth reading.

*The Christian Voyage.* By T. CAMPBELL FINLAYSON. (Religious Tract Society.) This is the third work of its kind, that is to say which treats of the Christian life as a voyage, which has come under our notice this year. We cannot say very much for it. Allegory is only tolerable when it is very good, and we can hardly describe Mr. Finlayson's as being that. Where he leaves it he gives fine and crisp expression to Christian truth. Where he indulges in it the truth is often obscured by the metaphor.

*In the Shadow of God.* By the author of the "Spanish Brothers." (Daldy, Isbister, and Co.) These are stories of life in pre-revolutionary France, somewhat after the style we have come to associate with the author of the "Chronicles of the Schönberg-Cotta Family." There is the same endeavour after blending historic fact with a mildly imaginative impulse, a religious effusiveness that must gently bend facts to its own purpose, and a tendency to anachronism, and over-ready Scripture reference. This imparts a certain stillness and sombreness of tone which will disappoint those who are accustomed to seek plot and sensation, but, as a means of communicating some slight knowledge of historical periods to those who else are unlikely patiently to study it for themselves in books and written records, such fictions may be unfeignedly recommended. This author writes with care and composed grace, seldom rising above, never falling below, a certain average level. For a school prize or a gift to a young girl it belongs to a class of books which is always safe, and really we do not remember any book of the sort which would give a better idea of the various circles and cliques of the Paris of the period.

*The Silent Teacher* (Religious Tract Society), contains a selection of passages for those who are in trouble and affliction. It is exceedingly well made.—*Remarkable Conversions.* By the Rev. JAMES FLEMING. (Houghton and Co.) Mr. Fleming, in this work, shows how the Spirit of God acts in various ways in the salvation of men. He gives many authentic instances in illustration, dividing them into several classes, such as "Suddenly Saved," "Sermons in Stones," &c. The author says that he has a personal knowledge of many of the instances, and that reliable testimony can be adduced to the genuineness of the others. No one, however, would be likely to suggest that such narratives are "made up."—*The Open Fountain.* By the Rev. ROBERT LANG. (Religious Tract Society.) This is a new edition of an ordinary class of religious book. The author says that it "was first published with the view of guiding inquirers, in turning their attention to the plain, forcible, and fundamental truths of the Bible."—*Religious Education.* By the Rev. D. MELVILLE, M.A. (Rivingtons.) Canon Melville has in this small volume republished four sermons delivered by him in Worcester Cathedral. Excepting here and there some little confusion of thought and style, the sermons are a valuable contribution to the philosophy of Christian education. In a preface, Canon Melville develops his opinions relating to national education. We are glad to find them so catholic.

He says, "the zeal showed, in a recent educational struggle, to merge the national in the denominational, has been, to my thinking, a great mistake. The emergency should be very clear and vital indeed, which should allow the Church to postpone its catholic to its sectarian character." This sentence will give the reader an idea of the tone of these sermons.—*Calls to Christ.* By the Rev. W. R. NICOLL, M.A. (Morgan and Scott.) These addresses are, as the author says, "not sermons in the ordinary sense." They are brief, pungent, telling, and contain "much in little."—*The Story of an Old Church Hymn Book* (Elliot Stock) is a rather weak imitation of a style that has now gone out of fashion. The experiences given in the tale would have been better given without its artificial setting.—*Sunbeams for Dark Days* (Tract Society) is a small selection of hymns of faith and hope. It has some of the best known favourites, and some as good that will be new to many.—*Olive Crowhurst* (Tract Society) is a story for girls, and mainly for servant girls. A good tale to give to a young girl just going out to work.—*Endless Suffering, the Doctrine of Scripture.* By F. J. B. HOOPER, B.A., Rector of Upper Warren. (Elliot Stock.) The work of Mr. Edward White is giving rise to a new literature relating to this subject, and for the most part a good one, because there is thought in it, instead of, as there used to be, traditional repetition. Mr. Hooper is a sharp controversialist, but on the whole we have seen his case better put than it is here. And it is not slightly vulgar to be constantly writing of "White-ites"?—*Woman Suffrage, the Counterfeit and the True.* By Rear-Admiral MAXSE. (W. Ridgway.) The radicalism of Admiral Maxse will not be questioned, yet he does not advocate woman suffrage. His lecture is clear and vigorous.

#### SUMMER FETE OF THE HOME FOR LITTLE BOYS.

On Saturday the friends and supporters of this institution spent a pleasant day on the hill near Farningham, where they have erected their cottage homes for little boys under ten years of age from all parts of the kingdom, who are either homeless and destitute or in danger of falling into crime. A special interest attached to the proceedings on Saturday, as the Princess Christian laid the foundation-stone of a new building, which it seems is imperatively required, in consequence of the insufficiency of the present workshop, and the need of enlarged storerooms, so as to enable them to purchase goods required for so large a community on the most favourable terms and in large quantities. In addition, the committee were very desirous of being able to provide a suitable reading-room and library for the boys and officers of the institution. When it is remembered that many of these boys come to Farningham as mere infants—remain there eight or ten or even twelve years, till they are fit to go out into the world, and that they know no other home and have no other place of recreation or useful instruction—it will be seen how important it is that such aids as are afforded by good books and innocent amusements should be provided for them. It was to witness this ceremony that a larger number of visitors than usual attended at the Farningham summer fête. The special train which carried down the visitors left the Holborn Viaduct at a quarter to eleven, and as the place is about twenty miles from London on the Chatham and Dover line, it was not very long before we arrived at our destination. For a short time the company amused themselves with the inspection of the boys at work in the respective shops; and this work was as varied as are the tastes and capacities of the boys. Some were engaged at needlework, others at knitting, tailoring, sewing-machines, carpentry, laundry, printing, shoemaking, bread-making, and gardening. At twelve there was a cluster of spectators to witness the starting of the new engine by Mr. Robert Hanbury. The chapel, school, and homes were freely open to visitors, who were requested to inspect the coloured window recently put up in the chapel by private subscriptions, and the improved lavatory accommodation at the Children's Cottage, which the committee would be glad to see carried out at all the homes. In the Bradford school there was also an exhibition and sale of kindergarten articles, and of maps and drawings, very creditable to some of the youngsters, and for which they were to receive suitable rewards. By a quarter to one the general public had taken their seats in the marquee erected for the purpose, in which the ceremony of laying the corner-stone of the new workshops and stores was to be performed. At the appointed hour, the royal visitors having arrived, and taken their seats, the boys and visitors sang some verses commencing as follows:—

Come, sing with holy gladness,  
High alleluia sing.

Mr. Robert Hanbury, the president of the institution, then read an address to Her Royal Highness, explanatory of the objects of the institution, and of the nature of the proposed building, and then Mr. Henry Spalding, the honorary architect, having exhibited the drawings to Her Royal High-

ness, the ceremony was performed with the level and mallet used by the Princess of Wales in 1866. The new Bishop of Rochester, Dr. Thorold, engaged in prayer, and then we had another hymn sung. Ladies then presented contributions to Her Royal Highness in ornamental money bags towards the work of the home, and this part of the proceedings closed with the presentation of the prizes to the children by the Princess with that efficient grace which is the essential of royalty. After an inspection of the grounds and the children, the royal party then adjourned to the marquee erected for luncheon, over which Prince Christian presided. The first toast after lunch was Her Majesty the Queen, the second the Prince and Princess of Wales, who, as patronesses of the institution, were warmly cheered. Earl Sydney, lord-lieutenant of the county, then proposed, in a short speech, "Their Royal Highnesses the Prince and Princess Christian and the other members of the Royal Family," and, in acknowledging the toast, Prince Christian referred to the pleasure with which himself and the Princess had taken part in the proceedings of the day. He gave, in conclusion, "Prosperity to the Home for Little Boys," dwelling on the cottage homes of England, and of the special benefits to such lads as they had seen that day being brought up at Farningham. Mr. Williams, the treasurer, in responding to the toast, said the cost of the new building would be 3,200*l.* It appeared they had 1,100*l.* in hand, and 2,100*l.* more were required. Mr. Williams left these facts to speak for themselves, and concluded by proposing, "The Visitors." In acknowledging the toast, Mr. Samuel Morley, M.P., referred to the benefits of looking after these children of the gutter. In the city of Bristol, with which he was more immediately connected, the good people had established a training-ship, and the consequence was that the streets of that city had been completely cleared of the lads who were found standing as it were on the verge of crime; and that would be the case there. He was glad to find that the boys had sound Christian teaching, and he trusted that the institution might long continue to prosper. Mr. Charles, the secretary, read over a list of contributions, amounting in all to 1,590*l.*, including a donation of 10*l.* from the Prince and Princess Christian, and of 100*l.* from Mr. Samuel Morley. Little more remained after this but to see the Prince and Princess off, and to watch the athletic sports in the cricket-field, which included flat races, three-legged races, hurdle races, throwing the cricket-ball, jumps—long and high—climbing the pole, and the tug of war, &c., and in which the boys acquitted themselves well. Tea was served in the Bradford schoolroom from five to six, and at half-past six most of the visitors and friends returned to town delighted with all they had seen and heard. It should also be mentioned that the proceedings of the day had been much enlivened by the performances of the military band of the Home.

#### Miscellaneous.

**THE CATTLE PLAGUE.**—The Select Committee of the House of Commons have concluded their report. By a majority they agreed to make the following recommendations:—That all foreign cattle imported into England be slaughtered at the port of debarkation; that the importation of cattle from Belgium and from Germany (with the exception of Schleswig) be prohibited; that the owners of cattle in England be compensated out of the Imperial exchequer for all cattle slaughtered on account of the plague; and that all future laws for the regulation of the cattle trade should be made the subject of distinct legislative enactment, instead of being left, as at present, to the discretion of the Privy Council.

**THE COLORADO BEETLE.**—Great numbers of what were supposed to be Colorado beetles, and to have been hatched from eggs brought in seed potatoes from America, having been discovered on potato plants in the suburbs of Hereford, the Home Secretary sent down Mr. Tennant, the naturalist, to inquire into the matter. By that gentleman it has been found that the insect observed was one of the ladybird species, and a good friend of the potato grower. The *Cologne Gazette* reports that on Friday about forty Colorado beetles in various stages were discovered in a potato field at Mulheim, adjoining that recently disinfected. Quantities of benzoline were immediately poured, not only on this field, but the land round it for some distance, and fire was then applied to it. On Saturday men were set to dig up the soil and search for larvae. It will then be ploughed up, drenched with benzoline, and set on fire. The French Government has sent over several officials to make inquiries.

**VIVISECTION.**—The annual meeting of the society for the total abolition and utter suppression of vivisection was held on Friday in St. James's Hall. The chair was taken by the Rev. C. Grove. Mr. Jesse, the secretary, addressed the meeting, strongly commenting upon the cruelties inseparable from the practice of vivisection. Proceeding to narrate the progress of the society, he said that 600 had been added to the list of subscribers during the year, the names being those of some of the most distinguished personages in the country. Communications had been opened with mechanics' institutions and various other public bodies, and in almost every case the most encouraging responses had been received. Mr. Jesse next reviewed at great length the controversy on the subject of



vivisection, and concluded with a strong adverse criticism on the parliamentary measure known as "Mr. Cross's Act." The statement of the year's receipts and expenditure, which was next read, showed totals, receipts, 978*l.*; expenditure, 434*l.*; balance in hand, 539*l.* It was finally announced that the present society was to be allowed to fall into abeyance, to be succeeded by a new organisation under a new name.

**THE GOVERNMENT AND THE EASTERN QUESTION.**—Referring to the embarkation of troops to the East, the Parliamentary correspondent of the *Leeds Mercury* says:—"So far as I could gather it, the universal opinion is that the Government really do not intend to steal any march upon the country, far less by any inconsiderate act to embroil the country by committing it to what might be reckoned a breach of its neutrality. So far as the occupation of Gallipoli is concerned, no present anxiety is felt, nor do those who are best advised on the Liberal side believe that the Ministry have as yet any real intention in that direction. Very possibly they might have been disposed to take that step, had they received any encouragement from the country; but members on both sides admit without reservation that any such step has, under existing circumstances, become impossible. This being admitted, I hear the question asked by some, 'What is the meaning of so hurriedly despatching reinforcements to the Mediterranean?' I believe the answer is a very simple one. The Government preparations, it is said, are simply being made to provide against panic when the time of settlement arrives. Nobody professes to forecast what may happen when the hour of reckoning comes, and in the opinion of the Cabinet it is as well to be prepared to give practical effect to whatever policy it may be thought ultimately best to pursue. Mr. Gladstone evidently thinks he has schooled the Ministry into the path wherein they should go, for he has departed for Hawarden, leaving the matter for the session in the able and vigilant keeping of the Marquis of Hartington."

**STATE REGULATION OF VICE.**—The annual meeting of the Wesleyan Society for Abolishing the English Laws regulating Vice was held at Bristol on July 23 in the large room of the Old Market-street Chapel, the Rev. Alexander M'Aulay, President of the Conference, in the chair. The meeting was a crowded one; and among those present were several of the leading ministers of the ministers of the Connexion, including the Revs. Dr. Jobson, Dr. Osborn, Dr. Rigg, Dr. Punshon, W. Arthur, J. Bedford, S. Coley, H. F. Hughes, B.A., J. Mason, J. Clulow. There were also on the platform Messrs. W. Mewburn, J. E. Vanner, T. P. Bunting, P. W. Bunting, G. Lidgett, S. Budgett, W. Budgett, F. F. C. May, J. Page, G. Horsley, &c. The following gentlemen also expressed their regret at being unable to be present. Mr. Alderman W. McArthur, M.P., A. McArthur, Esq., M.P., S. D. Waddy, Esq., Q.C., M.P., the Revs. Dr. Pope, President-elect of the Conference, H. H. Fowler, Esq. (Wolverhampton), and J. Barlow, Esq. (Bolton). After the annual report had been read and adopted, it was moved by the Rev. Dr. Rigg, and seconded by Mr. Lidgett, and carried unanimously, "That this society hears with great pleasure of the coming important Congress at Geneva, and prays for the Divine blessing upon its consultations; and appoints the following delegates to represent the society at the Congress. Mr. Alderman Rees, Mr. Sheldon Amos, Mr. P. W. Bunting." It was then moved by the Rev. Dr. Punshon, seconded by the Rev. Dr. Jobson, and carried unanimously, "That the society rejoices to know that Sir Harcourt Johnstone has given notice to reintroduce next session his bill, and hopes that the Methodists throughout the country will carry out the expressed views of the Conference on this subject, and assist the Executive Committee in an energetic support of the bill." The meeting concluded after several votes of thanks.

**MR. WARD HUNT, FIRST LORD OF THE ADMIRALTY**, died at Homburg on Sunday morning. Up to Saturday encouraging reports had been received of the benefit which Mr. Hunt was deriving from the waters, and it was even hoped that he would be in his place in the House of Commons this week to take part in the discussion of the remaining navy votes. The disease from which he has been suffering, however—a severe attack of gout—took a sudden and fatal turn, and he died on Sunday at the comparatively early age of fifty-two. The *Times* says his death will strike the country with surprise as well as regret, for few of the public, probably, suspected that he was in serious danger. Mr. Ward Hunt was in the prime of life, and, compared with the majority of Cabinet Ministers, he might almost be called a young man. Reviewing his political career, the *Times* remarks that as Chancellor of the Exchequer he did not disappoint the general expectation, and he showed not a few valuable qualities as a Minister of Finance—caution, clearness of perception, directness of statement, and a judicious preference for simple expedients and instruments. The same common-sense and firmness, it might well be thought, would at the Admiralty be found eminently useful, and he seemed as likely as any other competitor for Cabinet office to keep the energies of that department braced to their work. If the three or four years during which Mr. Ward Hunt ruled at the Admiralty have been signalled by a melancholy series of mischances, there are few among his most vehement opponents who will not readily admit that for many of them Mr. Hunt generously assumed a responsibility which others might have

shifted on their colleagues. It is rather, however, for social than for political reasons that Mr. Ward Hunt will be missed; and it is painful to reflect that the misfortunes and chagrins connected with the department he governed may have contributed to break down his constitution and to bring him to the grave in the prime of his powers.

### Gleanings.

A two-foot rule: Keep your feet dry.  
An immense fat ox, said to be the largest in the world, is now on its way from Ontario to visit John Bull in Great Britain.

A counsel being questioned by a judge to know "for whom he was concerned," replied: "I am concerned, my lord, for the plaintiff; but I am employed by the defendant."

District Visitor (blandly): "Well, dame, and how do you find things now?" Crusty Old Cottager: "How do I find things? Why, by looking arter 'em, to be sure."

A teacher, after reading to her scholars a story of a generous child, asked them what generosity was. One little boy raised his hand and said: "I know. It's giving to others what you don't want yourself."

It is said of a very respectable old historic parish in Connecticut that they starved their minister, and are now about to erect a splendid monument to his memory. He "asked for bread, and they give him a stone."

"Oh, save my wife!" shouted a man whose wife had fallen overboard in the Hudson River, recently. They succeeded in rescuing her. And her husband tenderly embraced her, saying: "My dear, if you'd been drowned, what should I have done? I ain't going to let you carry the pocketbook again."

An old coloured preacher was lecturing a youth of his fold about the sin of dancing, when the latter protested that the Bible plainly said, "There is a time to dance." "Yes, dar am a time to dance," said the dark divine; "and it's when a boy gits a whippin' for gwine to a ball."

They were sitting together, and he was ardently thinking what to say, when finally he burst out in this manner: "In this land of noble achievement and undying glory, why is it that women do not come more to the front and climb the ladder of fame?" "I suppose," said she—tying knots in her handkerchief—"it's on account of their pull-backs."

**PREVENTION OF SEA SICKNESS.**—The *Union Médicale* recommends the following simple method for the prevention of sea-sickness. A few drops—say from three to eight—of the nitrate of amyle are applied closely to the nose by means of a handkerchief. The inhalation must be rapid, care being taken to prevent the mixture of atmospheric air in any great quantity. The patient will soon feel a sense of pulsation in the temples, and the face, losing its deadly hue, presents a light rose colour. These signs of salutary reaction continue for about half-an-hour, after which the individual falls asleep. The sickness may recommence in twenty-four hours or so; the inhalation, in such case, must be repeated as before. The remedy appears to act most efficaciously when employed immediately after the first act of vomiting. This method has been tried on 124 persons. In 121 cases the sickness was stopped at once; that is to say, no efforts of vomiting were noted. In the remaining three cases it was necessary to repeat the inhalation two or three times before the desired results were obtained.—*Medical Examiner*.

**THE PRINCESS AND THE UMBRELLA.**—The Marquis of Lorne and the Princess Louise were down in Kent the other day, when a thunderstorm overtook them. They were umbrella-less, and had to take shelter in the nearest cottage. The Marquis and his wife waited for some time, chatting familiarly with the old lady, but the rain showed no disposition to stop. At last, weary of delay, they requested the loan of an umbrella. The lady had some Kentish caution in her nature. She did not like to part with her best Sunday rain preserver, but she offered freely her hopping umbrella, a portentous gingham, used in the hop gardens during the picking season, and which had been so often mended and was in so many patches that it was impossible to say where the original texture was woven in. Royalty, however, knows no false pride, and the Princess, at once accepting the loan, passed away under it laughing. To the amazement of all who met her she walked under that patched hopping umbrella to the house where she was staying. Next morning she returned the precious instrument by the hands of her flunkey with a sovereign and a pound of tea. "Lor a' massy," cried the old dame, "to think that it was she! Why, if I'd only a knaun, I'd a good silk upstairs, and she shud a'ad un wi' all my art!"

**A HIGHLAND MINISTER'S SERMONS.**—The *North British Daily Mail* contains some account of the style of sermons delivered by a minister of the Church of Scotland in a church "which looks out on the Atlantic." His congregation, it should be said, ordinarily consists of his wife and servant, but has lately expanded to six or seven. In one of his discourses he denounced "that fellow Gladstone, and school boards which put everything wrong." On another occasion the rev. gentleman discoursed to his wife and servant, and the reporting stranger. His text was Lev. xxi. 23, "He

shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish."

"My Christian friends," he said, "everything which is offered to the Lord must be perfect; the priest must be comely and perfect in person; they must not be lame, nor blind, nor have any defect. Yes, my Christian friends, and they are to be provided for by the State. But now some people think to turn over all this, and do away with the connection of the Church and the State. Yes, my Christian friends, there are fellows coming from the slums of Westminster and the Cowgate of Edinburgh who say they will disestablish the Church; but, my Christian friends, I'll defy them. Ignorant fellows, what do they know about it? What right have they to meddle with the Church's property? I tell you, my Christian friends, again I'll defy them."

In May last his thoughts took a different turn, and he discoursed thus to an audience of seven on Song of Solomon v. 1:—"Eat, O friends; drink, yea, drink abundantly, O beloved."

Here you have first the invitation, and second the acquiescence. "Eat, O friends," &c. Now these words were written by the wisest penman, King Solomon, who was a gentleman, a Christian, a social, hospitable, Christian gentleman. They are written as with the point of a diamond, and they will perish when eternity perishes, but not sooner. I say, then, it is for us to drink with taste, with moderation, or, as the case may be, take more on festive occasions, that is, on birthday feasts, marriage feasts, &c., for the inspired Word says not only, "Drink, but drink abundantly." I abhor them who say, "Do not drink," when it is written, "Drink, yea, drink abundantly, O beloved." And why may we not do what our fathers, our grandfathers, and others did before us on all social and hospitable occasions?

These extracts (says the *Daily Mail*) raise this very grave question, whether such preaching is not dear at the small stipend which the preacher receives. But the Parliamentary grant is paid him annually, whether his audience is large or small; and, upon the whole, the Government is entitled to look for a better article for its money than what we have in these sermons. Unless this be done, we fear he will have the Disestablishmentarians down upon him in overwhelming force.

**ENGLAND VERSUS FRANCE.**—For generations Chocolate has been imported in large quantities into this country from France. We are glad to find the tables turned at last, and that Cadburys, the Makers of the well-known Cocoa Essence, have opened elegant premises at 90, Faubourg St. Honoré, Paris.—Their Cocoa Essence being perfectly genuine is a beverage far better suited to warm climates than the thick heavy compounds of Cocoa with sugar and starch generally sold.

### Births, Marriages, and Deaths.

#### MARRIAGES.

- LIND—MIRAMS.**—June 5, at the residence of, and by the father of, the bride, the Rev. S. C. Kent assisting, Mr. Ralph W. N. Lind, of the United States Consulate, Melbourne, to Elizabeth, only daughter of the Rev. James Mirams, of Collingwood, Victoria, Australia.
- THWAITES—HAGGER.**—June 5, at the residence of, and by, the Rev. James Mirams, of Collingwood, uncle of the bride, the Rev. S. C. Kent assisting, the Rev. Robert Thwaites, Congregational minister, only son of Mr. George Thwaites, of Carlton, to Sarah Gray, eldest daughter of the late Joseph Hagger, Esq., of Braybrook, Victoria, Australia.
- AUSTIN—LORIMER.**—July 17, at Marlborough place Presbyterian Church, St. John's-wood, by the Rev. Dr. Drummond, James Valentine Austin, Esq., Barrister of the Inner Temple, to Anna Christina Lorimer, only daughter of the Rev. Professor Lorimer, D.D.
- LANKESTER—WEST.**—July 17, at the Bar Congregational Church, Scarborough, by the Rev. J. Sidney Hall, Mr. Charles Lankester, of Southampton, to Anne Ellen, eldest daughter of Mr. E. West, of Scarborough.
- OSMOND—GILL.**—July 18, at Westgate Congregational Church, Burnley, by the father of the bride, assisted by the Rev. George Martin, of Lewisham High road, London, Stephen Mills, youngest son of the late J. E. G. Osmond, Esq., of 60, Fenchurch-street, London, to Elizabeth Jane (Lissie), second daughter of the Rev. George Gill, of Burnley.
- JEFFERSON—TROTMAN.**—July 17, at Walworth-road Baptist Chapel (Mr. Howieson's), by the Rev. Thomas Cole, of Peckham, Joseph Jefferson, of Hendon, to Caroline Trotman, widow of the late Adolphus Trotman.
- BARCLAY—MOUNSEY.**—July 19, at the Friends' Meeting House, Westminster, William Leatham, son of J. G. Barclay, to Ellen, daughter of J. C. Mounsey.
- CALLARD—WHITFORD.**—July 26, at Craven Chapel, by the Rev. R. D. Wilson, Ralph Callard, elder son of Daniel James Callard, of 107, Adelside road, N.W., to Harrietta Anne Whitford, second daughter of George Whitford, of 31, Penton-street, Haymarket.
- PAXON—COULSON.**—July 26, at Park Church, Highbury, by the Rev. J. Edmond, D.D., Alfred Thomas Paxon, of Buckhurst-hill, to Florence, daughter of Alfred Harvart Coulson, of Mildmay-road, Highbury.

#### DEATHS.

- BAYLIS.**—May 17, at Muttam, Travancore, the Rev. Frederic Baylis, aged 51, after 27 years' earnest labour as a missionary. L.M.S., in South India. Deeply lamented by all who knew him.
- SMITH.**—June 9, at Adelaide, South Australia, in his 19th year, Henry Rideal, the eldest surviving son of the Rev. R. H. Smith, of Gospel Oak.
- TIPPLE.**—July 13, at Upper Norwood, Frank Stacy, second son of Rev. S. A. Tipple, in the 18th year of his age.
- WILKINS.**—July 16, at 4, Cheriton-villas, Folkestone, Samuel Jones Wilkins, late of West Brixton, in the 73rd year of his age.

**EPPS'S CACAOINE** (Quintessence of Cacao).—Cacaoine possesses the essential principle of cacao, theobromine, unclogged by excess of nutritives and over-richness, as found in the natural cacao nibs, and in chocolates and prepared cocoas generally. The cacao flavour here becomes almond-like and intensified, and being unsweetened it affords when made an exhilarating warm drink, extremely fluid and refreshing, and clean to the palate. Sold only in packets and tins, labelled "James Epps & Co., Homoeopathic Chemists, London."



**HOLLOWAY'S PILLS.**—Indigestion.—How much thought has been bestowed, and what ponderous volumes have been written upon this plague of every household, which is with certainty and safety dispelled without fear of relapse, by a source of this purifying, soothing, and tonic medicine! It acts directly on the stomach, liver, and bowels—more indirectly, though not less effectively, on the brain, nerves, vessels, and glands, and commands such order throughout the entire system, that harmony dwells between each organ and its functions. Dyspepsia can no longer be the bugbear of the public, since Holloway's Pills are fully competent to subdue the most chronic and distressing cases of impaired digestion, and to restore the miserable sufferer to health, strength, and cheerfulness.

**CARDINAL ECRU, OR CREAM.—JUDSON'S DYES.**—White goods may be dyed in five minutes. Ribbons, silks, feathers, scarfs, lace, hraid, veils, handkerchiefs, clouds, bernouses, Shetland shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c. Sixpence per bottle. Sold by Chemists and Stationers.

**OLDRIDGE'S BALM OF COLUMBIA.**—By the increasing demand for this famed Balm may be estimated its value and efficacy for replenishing, invigorating, and preserving the Hair either from falling off or turning grey. Without it no toilet is complete. It imparts to the hair a bright and glossy appearance, frees it entirely from scurf, and will not soil the most delicate fabric worn as head-dress "at home" or in promenade. In the "nursery" its use is invaluable, as it forms in infancy the basis of a healthy and luxuriant head of hair. Sold by all perfumers and chemists, at 3s. 6d., 6s., and 11s. only. Wholesale and retail by the proprietors, C. and A. Oldridge, 22, Wellington-street, seven doors from the Strand, London, W.C.

**HORNIMAN'S TEA.**—Choice teas at very reasonable prices are always to be had of Horniman's Agents; Chemists in every town. Being direct Importers, Messrs. Horniman guarantee the purity, strength, and flavour of all their teas. Their agents are constantly receiving fresh supplies from the Wholesale London House, secured in tinfoil packets, whereby the delicate flavour and aroma is preserved.

**TEETH, £1 to £10 10s.**—THE COMPLETE UPPER OR LOWER SET OF FOURTEEN PURE MINERAL TEETH, fitted and fixed to the mouth without pain. The extraction of stumps, loose or decayed teeth not being necessary in any case. This perfectly painless system of adapting artificial teeth to the mouth is protected by Her Majesty's Royal Letters Patent; and a written guarantee given with every case that they will not decay or change colour. 54, Rathbone-place, Oxford-street, near Tottenham-court-road. Mr. M. E. Toomey, Surgeon-Dentist.

**PERFECTION.**—Mrs. S. A. ALLEN's World's Hair Restore never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is speedy and thorough, quickly banishing greyness. Its value is above all others. A single trial proves it. It is not a dye. It ever proves itself the natural strengthener of the hair. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.

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75, Wimpole-street, Cavendish-square, W.,  
June 15, 1876.

F. W. Darlow, Esq.

SIR,—Since March, 1874, when I wrote to you to express my opinion, from experience, of the value of your Magnetic Appliances, I have been frequently asked by letter if my certificate was genuine, and if in the time since elapsed your inventions still approved themselves as beneficial in my practice. To both those questions I can answer by endorsing Magnetine as an arm which I am obliged to resort to in a good many cases.

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GARTH WILKINSON, M.D., M.R.C.S.E.

From CHARLES J. PLUMPTRE, Esq.,  
Lecturer on Public Reading and Speaking,  
King's College, London.

36, Hamilton-terrace, Maida-vale,  
March 10, 1877.

DEAR SIR,—I have had in the last few weeks more inquiries than ever in regard to my case as stated in the testimonial I sent you for insertion in your pamphlets. Some of the inquiries have been by letters, which I have duly answered, saying I have continued as well as a man can possibly be since wearing your Magnetic Belts, and those strangers who have called here, and seen my present robust condition, say they can scarcely believe or realise the fact that I could have been in the utterly prostrate condition I was when I first ordered the Belts from you. But I assure them all that there is not the slightest exaggeration in the statement I sent to you now nearly a year and a half ago. My sister-in-law, Mrs. Wade, of Dawlish, to whom I strongly recommended the Belts for chronic rheumatism, writes word that since she has worn them she has been much benefited. Mr. Serjeant Cox also tells me that since wearing the Belt for his sciatica he has been very much better. You will be glad to hear that, though in the fullest work from morning to night, I have never had the slightest return of any of the distressing symptoms of weight and pain in the brain, not even the slightest approach to an attack of giddiness, since my letter of testimonial was written to you, and, in fact, I am now as strong and well as a man can possibly be. I still always wear the body and limbs by day, and they are so comfortable and pleasant to wear that I think I shall continue to do so for the rest of my life, if you please.—I am, dear Sir, yours faithfully,  
CHARLES J. PLUMPTRE.

To F. W. Darlow, Esq.

From the Rev. CHARLES GARTH FULLERTON,  
Boothby Graffar Rectory, Lincoln,  
May, 18, 1877.

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